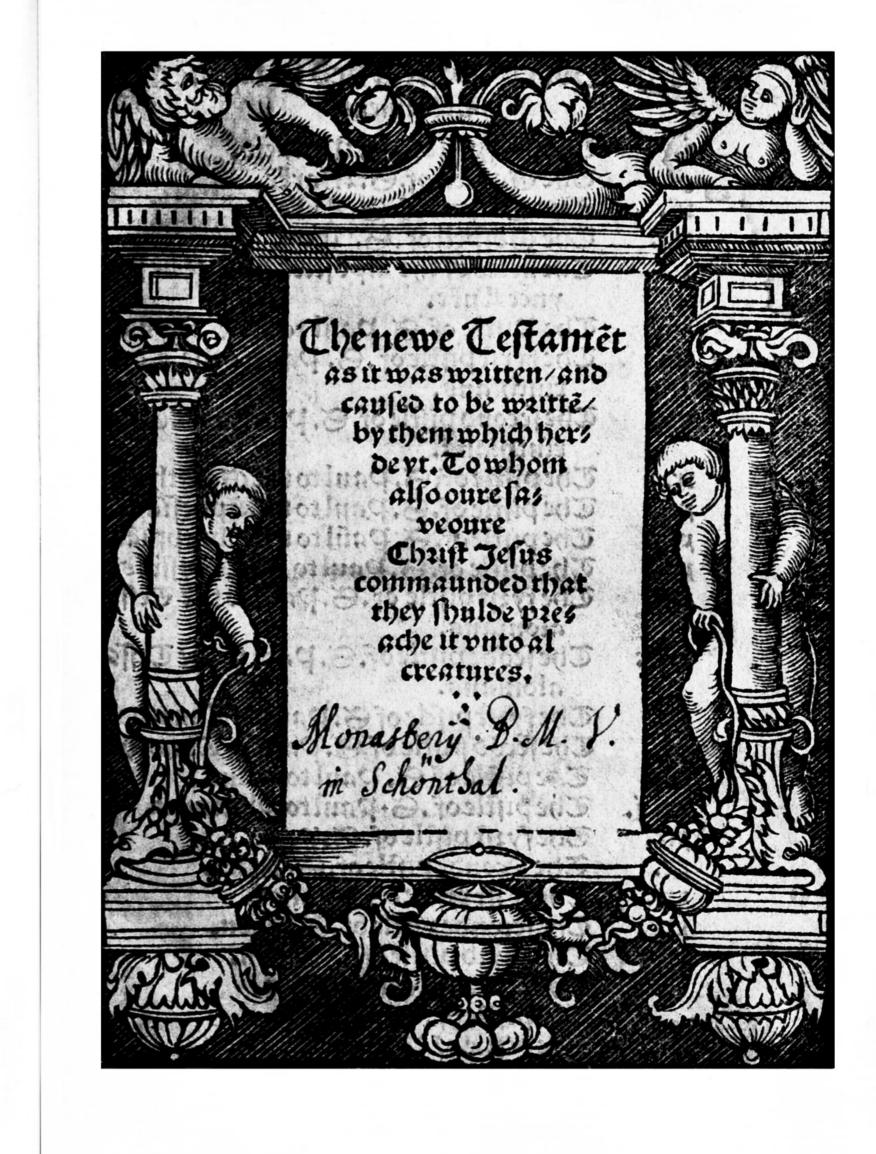
The

Zestamente.



M. D. XXVI.



The Bokes Conteyned in the newe Testament.

The Gospellof. S. Mathew. j. The Gospell of. 8. Marke. ű. The Gospell of . S. Lute. ıű. The Gospell of . S. Ihon. iin. The actes of the Apostles writte be sas v. vnct Lufe. The Pistle of. S. Paul to the Roayns. vi. Thefyrst pistle of . 8. Paul to the Cor. vñ rinthians. The second pistle of. S. Paul to the Cots viä rinthians. Thepistle of. S. Paul to the Galathias ir. The pistle of. S. Paul to the Ephesians r. Thepistle of. S. Paul to the Philippias Fi. Thepistle of. G. Paul to the Collossias. tű. The fyzst pistle of . S. Paul to the Tests rin. alonians. The seode pistle of. S. Paul to the Tess rug. alonians. The fyzst pistle of &. Paul to Timothe. rv. The secod pistle of S. Paul to Timothe rvi. Thepistle of S. Paul to Titus. ron Thepistleof. S. Paulto Philemon. rvin. Thefyzstpistle of. S. peter. rir. The seconde pistle of. S. Peter. Kr. Thefyzstpistle of. S. Jhon. Krj. Thesecondepistle of. S. Jhon. rrij. The thyzo pistle of. S. Jhon. Frig Thepistle onto the Ebrues. Thepistle of . S. James. Thepistle of Jude. Therevelacion of Ihon.

The Gospellof. S. Mathew. 50. il

The Sirst Chapter.



Zichas begat Ezechias:

Eysisthe bo=

Fe off the generacion off
Thesus drist the sonne of Das
vid/thesone also of Abrahama
Abraham begat Jaac:
Jacob begat Jacob:
Jacob begat Judas and hys
brethren:
Tudas begat phares and sark

Judas begat phazes and zark offthamar: phares begat Efrom: from begat Aram: Arambegat Aminadab: Uminadab begat Maaffon: Maaffon begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Wbed begat Jeffe: Jeffebegat David the Fynge: David the tynge begat Solomo of herthat was the wyfe of Dry: Solomon begat Roboam: Roboam begat Abia: Abia begat Asa: Mabegat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas:

2 1

Ezechias begat Manasses:

Manaffes begat Amon:

Amon begat Josias:

Josias begat Jedonias and hys brethren abs outethe tyme of the captivete of Babilon.

Afterrherwerledd captive to Babilon Jes

chonias bedat Salathiel:

Salathielbegat Jorobabel:

Zozobabel bedat Abiud:

Abind begat Fliachim:

Eliachim begat 21302:

Morbegat Sadoc:

Sadoc begat Achin:

21chin begat Eliud:

Elindbegat Eleafar:

Eleafar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbade off Mary of whomewas bozen that Thesus which is called Christ.

All the generacions from Abrahato David arfowietene generaciós. Und from David vns tothe captivete of Babilon/are fowrtene genes Lacions. And from the captivete of Babilo vns to Christ/arealso fowrtene generacions.]

The byrhe off Christe was on thys wys fe/ When hys mother mary was maryed unto Joseph/beforether cam to dwell togedder/she was foundewith chyldeby the holy gooft. The her husbande Joseph beinge a parfect man ad loth to defame her was mynded to put her aws ayesecretly. Whill he thus thought/behold the Agell of the lord apered unto him flepe saige: 30 feph the some of David feare not to take onto the Mary thy myfe. Sorthat which is conceas ved in her is of the holy gooft. Sheshall brynde forthea sone and thou shalt call his name Jes fus. Sozbesballsavehis people from theire sys

nnes.

2111 thys was done to fulfill that which was spoken of the lorde be the prophet saynge: Behos lde a maydeshall bewith chylde, and shall bays ngeforthea sonne/and they shall call his name Emanuel which is as moche to save be interpres etacion/as God with vs.

Josephas sone as he awoke out offlepe/did as the angell off the lorde bade hym/and tokehys wyfe onto hym/and knewe her not tyll shehad brought forth her fyrst sone and called hys nas me Jelus.

The Second Chapter.

hen Jesus was borne in Bethleem a tos une of Jury inthetyme of tynge Berode. Bes holde there cam myfemen from theeft to Jerus salem saynge: where is he that is borne tynge of the Jues! we have sene his starre in the est and arecometo worship hym.

Rerode the tynge/after he hadd herdethys/ was troubled and all Tenrusalem with hym/ and he fent for all the chefe prestes and scribes offthepeople/and demaunded offthem where Christ shuldebe borne. They sayde unto hym: in Bethleeatoune of Jury. Forthusitiswrits ten bethe prophet: And thou Bethleë in thelos

21 iii

nde of Jury Shalt not be the leeft as perteynide totheprices of inda. For ont of the shal coe a cas ptaine/whych shall govern my people israhel. Then Berod prevely called the wyse me, and dyligently equyred of them the tyme of the stars re that appered. And sent them to bethleem sas ynge:when ye be come thy der searche dyligentily forthechilde. Und wherehavefoudehrinbris gemeworde/thaty maye come and worshippe hymalfo. When they had herde the fynge they departed/Adlothestarrewhych they saweithe estewent beforethem/ vntyll it cam and stod os vertheplacewhere the chylde was. When they sawe the starre they were marvey lously gladd And entred into the house/and foud the childe with Mary hys mother/and fneled doune and worshippedhym/ and opened there treaseurs/ ko offred unto hym gyftes/gold/francfynsens ce/ad myr. 2Ind after they were warned in ther Nepe/that they shulde not go a geyneto Berod/ they retoured ito ther awe coutre another way. 21ster that they were departed lothe andell ofthelorde apered to Joseph in his slepe saynge Aryse and tate the childe and his mother / and Ayein to Egipte/ and abydetheretylly brynge theworde. For Berod wyll sefethe chylde to des stroyehym. Then he arose and toke the chylde and his mother by night/and departed in to Es gipte and was there unto the deeth of Berod! tofulfillthat which was spoken of the lorde/by the prophet/which sayeth: out of Egipte have y

Then Zerod perceavinge that he was mocs

called my sonne.

III Df. S. Mathew.

fo. iii.

Fed offthemysemen-was ercedyngewroth ad fent forth and flue all the chyloren that were in bethleem/adinall the costes there of/as many as were two yere olde and vnder /acordynge to the tyme which he had diligently fearched oute of the wyfe men.

The was fulfilled that which was spoten be the prophet Jeremi faynge: Onthe hilles was a voyce herde/mournynge/wepynge/and gres ate lamentacion. Rachel wepynge ffor her chys lozen and wolde nott be comforted because the

er were not.

M Whe Zerode was deed/Loan andell off the lorde apered onto Toseph inegipte savnaeraris seand take the chylde and his mother/and goin to the londe of Trahel. For they are deed whis th sought the chyldes deeth. The hearose vp/ad tofethe dylde and his mother / and ca into the londe of Israhel. But whe he herde that Archs elaus did raydnein Jury in the roume off hys father Berode/hewas afraydeto goo thether/ notwithstondynge after he was warned in hys Reper he tourned a syde into the parties off aalis le/and went and dwelt in a cite called Mazares th/to ffulfill that which was spoken bethe pros phetes: Beshalbecalled of Wazareth.

The Thirde Chapter.

nthose dayes Ihon the baptiser cam and preaded in the wildernes officery faynge: Repet/thefyngdom ofhevenis at honde. This is he of whomit is spoken be the prophet Esay/

21 iiii

which sayeth: The voyce offa cryer in wylders nes/prepare the lordes way/ and make hys pas

thes strayaht.

This Tho had hys garment off camels heer/ and a gerdell off a styne aboute his loynes. Lys meate was locustes/ad wylde hony. Then went oute to hym Jerusalem/and all Jury/and all the regio rounde aboute Jordan/ad were baps tised of hym in Jordan/knoledging their synes.

the saduces come to hys baptim he sayde vns to them: O generacion of vipers/who hath tas ught you to the from the vegeauce to come? bays nge forth therefore the frutes belonginge to respentauce. And se that ye ons thinke not to saye in your selves we have Abraha to our father. For I saye vnto you that God is able off these storays evp dyloren vnto Abraha. Fve nowe is the ar put vnto the rote of the trees: soo that every tree which brigeth not fforthe goode frute shalbehewe doue and cast into the fyre.

but he that coeth after me is myghtier then J: whose shues i anot worthy to be are, he shall bap tise you with the holy gost ad with fyze which hath also his fain his hod and will pourge his soze ad gadze the wheet into his garner and will burne the chaffe with everlastynge fyze.

Then cam Jesus from Galileinto Jordan/
to Jhon/fforto be baptised off hym. But Jhon
fforbade hym/saynge: Jought to be baptysed
off the: and commest shou too me? Jesus ans
swered and sayde to hym: Lett hyt be so nowe.

Of. S. Matthew. Fo. iiij.

For thus hit becometh vs to fulfyll all rightes weines. Then he suffred hym. And Jesus as soo ne as he was baptised/cam strayght out of the water: And so heven was ope unto hym: and he sawethe spirite of god descede lyte a dove/and lyght uppon hym. And so there cam a voice from heven saying: thys ys my deare some in whom is my delyte.

The fourthe Chapter.

Zewas Jesus ledd awaye of the spirite in to a desert to betempted of the devyll. And who en he had fasted fourtye days and fourtye nygh testatt the last he was anhungred. Then came untyll hym the tempter and sayde: yff thou bes the sonne of god commade that these stones be made bred. He answered and sayde: yt is wayto tent man shall not three only by bacede. But by every worde that proceade thou off the mouth off god.

Then the devyll tooke hym opp in to the holy cite/and set hym on a pynacle of the teple/and says unto hym: yf thou be the sonne of god/cast thy sulfed oune. For hit ys wrytten, he shall ges we his angels tharge over the/ad with there had besther shall step the upp/that thou dashe not thy sote against a stone. Jesus sayde to hym/hit ys wrytte also: thou shalt not tempte thy loz

degod.

The devyll toke hym up agayne and ledde hym in to an excedynge hye mountayne, and shewed hym althekyngdomes of the worlde, and the be

Then the Dyvelllest hym/and losthe angels

cam and ministred onto bym.

he departed into Galile/and left Tazareth/ad went and dwelte in Capernaum/which is a cite aponthe see/in the coostes off Jabulo and Tepatalim/to ffulfill that whiche was spote be Esay the prophet/sayinge: Beholde the lode of Jabus load Teptalim/the waye of the see beyode Jord Dan/Galile off the Gentyls/the people whiche sat in dercines/sawe greately ght: Ind to them which sate in the region and shadowe off deeth/lyght is spronge.

From thatt tyme Jesus beganto preache/ ad to say: repet/for the fingdom of heve is at hode.

mermo brethre: Simo which was called Peter/ ad Andrew his brother/castynge a neet into the see (for they were sisshers) ad he sayde unto the foloweme/and I will make you sisshers of men. And they strayght waye lefte there nettes/and folowed by in.

ther two brethren / James the sone of Jebede/ and Jho his brother in the shippe/with Jebede their father mendyings their nettes/ and called them. Hud they with our taryings lefte the shyp and their father and solowed by in. Df.S.Wathew.

fo. v.

Ind Jesus went aboute all Galile/teachyng yn their sinagoges/and preachynge the gospell of the Fyogdom/and healinge all maner of sicks nes/and all maner dyseases amoge the people. And hys stame spreed abroade through oute all Giria. And they brought unto hym all sicke people/that were taken with divers diseases and gripigs/ad the that were possessed with devils/and those which were lunaryte/and those that had the palsey/And he healed them. And there folowed hym a greate nombre off people/from Galile/and from Jury/ad from the regios that lye beyonde Jordan.

The .D. Chapter.

Sen he sawe the people he went up into a mountayne/and when he was fet/his disciples cam unto hym/ and he opened his mos ught and taught them saynge: Blessed are the povzein spzete: for theirs is the Evnadom off hes ven. Bleffed arethey that morne: for they shals be coforted. Bleffed are the mete: for they shall inheret the erth. Bleffed are they which honger and thurst for rightewesnes: for they shalbe fils led. Blessed are the mercifull: for they shall obs teyne mercy. Bleffed are the pure i herte: for the er shall se God. Blessed are the maynteyners of peace: for they shalbe called the dylore of God. Bleffed are they which suffre perfecucion for ris ghtewesnes sate: for theirs ys the tyngoom off heven. Bleffed are ye when me shall revyle your

and perfecute you and shall falfly say all mans ner of yvell saynges agaynst you for my sate. Reioyce and beglad for greate is youre remars deinheven. Soz so persecuted they the prophets

which were before youre dayes.

Re arethesalt of the erthe. but and if the salt beonce unsavery/what can be salted ther with? itis thence forthe goode for nothynge / but to be cast oute at the dores and that metreadeit ons der fete. Rearethelight of the worlde. Aciteths atis seton an hill canot be hid/nether do melys ghta candell and put it under a buffhell but on a candelstict / ad itlighteth all them which are in the house. Sethat your elight so shyne before men/thatthey maye se youre good workes/and alorify youre father which is in heven.

Reshallnot thynkethat Jam cometo disas nullthelawe/ortheprophets.no Jam nottcoe to disanull them buttofulfyll them, Soz truely Isage unto you till heve and erth perishe one iott soz one tytle of the laweshall not scape tyll

all be fulfilled. 1

mohosoever breaketh one of these lest coands mentes and shall teache me so he shalbe called the leeft in the Fyngdom off heven. But who soes vershall observe and teache them that persone shalbe called greate in the kyngdom off heven.

Soz Isave unto you ercept your erightemes nes excede the rightemesnes off the scribes and pharises/ye cannot entre into the kyngdome off

beven.

De have herde howe it was sayd unto the off theolde tyme. Thou shalt not fyll. Who soever

shallkyll/shalbe in daunger of iudgement. But Isay onto you who soed is agrewith hys brots her/shalbein daungre offindgement. Whosoes pershallsave unto hys brother racha shalbein daunger off a cousell. But whosoever shall save unto his brother thou fole shabe in daunger off hell fyre. Therfoze when thou offerest thy gyfte att the altre and there remembrest that thy bro ther bath env thynge agaynst the: leve there thys ne offrynge beforethe altre ad gothy wave first and reconcilethy filfeto thy brother and the cos me and offrethy dyffte.

21grewith thine adversary at once/whyles thou arte in the vaye with hym lest thine adver fary delyvee the to the judge / and the judge des livze the to the mister ad the thou becast itopze fon. I sayonto the verely: thou shalt not coe out thencetill thou have payed the vimost farthige.

Rehaveherdehoweyt was sayde to them off oldetyme/ Thoushaltnott committadvoutrie. But Isay unto you that who soever eyeth a wy fe/lustynde affter her/hathe committed advous

trie with her alredy in his hert.

man wherfore yf thy right eye offende the plude hymoutad caste himfrom the. Better hit is foz the that one of thy medres perime then that thy wholebody shuld becastein tho hell. Alsoyfthy right honde offend the/cut hym off ad caste hym from the. Better byt ys that one off thy mems bres perisshe then that all thy body shulde be caste in to hell.

sitys sayd/whosoever put awayehis wyfe/ let hym geve her a testymonyall of her devoices ment. But Isay vnto you: whosoever put as wave hys wyfe (except hyt be for fornication) causeth her to breake matrimony. And whosoes ver maryeth her that is divorsed breketh weds locke.

Agayneyehaveherdehoweitwas sayd to the offoldetyme thou shalt not forswere thy silfed but shalt performe thyme otheto God. But I say unto you swere not at all:nether by heve for hitys goddes seate:nor yet by the erth for itys hys fore stole: Tether by Jerusalem for hitys the cite of the grete kynge:nether shalt thou swess are by thy heed be cause thou cast not make one heer whyte/or blacke: But your comunication. Thalbe, ye/ye:nay nay. For what soever is mos rethen that cometh off yvell.

eye:a tothefor a tothe. But I saye unto you the at ye with stond not wronge: But yf a ma geve the ablowe on thy right chere/tourne to him the othre. Und yff eny man will sue the at the lawe and take thy coote from the Lett hym have thy cloocke also. Und who so ever wyll compell the to goo a myle/goo wyth him twayne. Geveto him that areth. Ad from hi that wolde borowe tours ne not awaye.

Rehaveherdehoweit is sayde: thoushalt los vethyne neghbour and hate thine enemy. But y saye unto you slove your eenemies. Blesse them that course you. Do good to them that hate you prayes for them which doo you wronge ad persecute you that ye may e be the chyldren of your execute you father: so the make the his sunne to ary?

Off. S. Marhew. fo. vij.

Fe/on the yvell/and o the good/and sendeth his reyne o the instead on the iniustelf or yf ye shall love the which love you what rewarde shall ye have? Doo not the publicans even so? Ind if ye be frendly to youre brethren onliwhat singuler thynge doo ye? Doo not the publicas ly temyse? Deshall ther soe be perfecte/even as your ches venly father is perfecte.

Che.vj. Chapter.

not in the sight of men, to the intent that ye wold be besene off them. Oz els pe gett no rewarde off your efather in heven. When soever therfore the ou gevest thine almest hou shalt not make a tro pet to be blowe before the as the ypocrites do in the synagogs and in the street of for to be preysed off men. Verily Jsay unto you they have there rewarde. But when thou does thine almestlet not thy lyste hond know what thy right e hand doth that thy me almes may be secret ad thy fas there which seith is secret shall rewarde the opely.

the procryt fare. For they love to stand ad praye in the synagoggs and in corners of the street be cause they wolde be sens of men. Vereley I saye unto you they have there rewarde. But when thou prayest entre into thy chamber and shu to thy doze to the and praye to thy father which you in secrete: ad thy father which se in secrete: ad thy father which secrete: ad thy father which secrete: ad thy father which secrete: ad thy saye to the secrete: a thy saye thy saye

Butwhen ye praye bable not moche as the

dentyls do: for they thince that they halbe hers De forthere moche bablynaf fate. Berenotlys Bethem there fore. Soryoure father knoweth wherofyehaveneade befozeveare off him. 213

frer thys maner there fore praveye.

O oure fatherwhich artein heven halowed bethyname. Letthy kyngdo come. Thywyll befulfilled/as well in erth/as hitys in heven. Geversthis dave ouredarly breade. And for? gevers ouretreaspases/eve as weforgevethe which treaspas vs. Leede vs not into temptas cion but delvoze vs ffrom vvell/Amen. Fozad vff veshall forgeve other menthere treaspases/ vourefather i heveshal also forgeve vou. but ad vemyll not forgeve menthere trefpafes/nomos reshall vourefather forgeve vouretreaspases.

Mozeovzewhen yefaste benotsad as the ys pocrytfare. Forther diffigure there faces that hit myght apere unto men that they faste. Deres lyvsay onto you they have there rewarde. But thou / whethoufastest / anoynte thyne heed / ad mashe thy face that it apperenott unto men ho we that thou fastest: but onto thy father which is in secrete, and thy father wpich seith in secret/

shall remarde the openly.

Gaddre nottreasure together on erth/where rust ad mothes corrupte/ and where theves bre akethrough and steale. But gaddre vetreasure teggedder in heven/where nether rust/noz mothe escoupe. ad wher theves nether breake up noz yetsteale. Soz wheare soever youre treasure ys/ there are youre hertes also.

The light offthy body is thrne eye. Wherfore

Of.S. Mathew.

Po. viii.

if thyneeye be single all thy body ys full of light Butadifthyneevebemycfed theis all thy body full of dereines. Wherefore yf the light that is i the bedercines: home greateys that dercines?

Toman can serve two masters. For other he shall hate the one Ad love the other: or els heft's all lenetheone/ad despisetheother. Deca nott ferve God and mamon. Therefore I fave vito you be not carefull for your elyfe what ye shall eate/or what yeshall dryncfednor yet for youre boddy/whatraymetveshall weare. We not the lyfemore worth then meater and the boddy mos re off value then rayment? Beholde the foules of the aier for they fowenot neder reepe/nozyet cary into the barnes/ and yettyoure hevenly fas ther fedeth then. Are ve not better then thev?

Districte off you (though he tote tought there fore) coulde put one dibit ontohis stature? 2(nd why care ye then for raymet? Beholde the lyles off the felde howethy growe. They labour not nether fpyn Ind vet for all that I faie unto you that even Solomon in all his royalte was nott arayed lyte unto one of these. Wherfore of God sociothe the grasse, which ye to daye in the felde and to moroweshalbe castito the fournace: she all he not moche moze do the same vnto vou o ve

off lytle fayth?

Ther foretate no thought saynge: what shall weeate/or what shall we dryncfe lor where wis th shall we be clothed (Aftre all these thyngs ses kethegetyls) for youre hevely father knoweth that ye have neade off all thesethyngs. Butras ther lete ve frest the trugdom off beven land the

rightewesnes ther of /and all these thyng? shals be ministred unto you.

Carenot therfoze for the daye foloynge. For the daye foloynge shall careffor yt sylfe. Eche dayes troubleys sufficient for the same silfeday.

The Dij. Chapter.

To shall ye be indged. For as ye indge fo shall ye be indged. And with what me sur ye mete/with the same shall it be me surd to you agayne. Why seist thou a moote in thy brothers eye for percevest not the beamethat ys yn thyne awneeye. Or why sayest thou to thy brother: sur streme to plucke oute a moote oute off thyne eye and behold a beame is in thyne awneeye. Apos cryte first cast oute the beame oute of thyne awneeye and then shalte thou se clearly to plucke oute the moote oute off thy brothers.

Gevenot that which is holy to doggf/nether cast ye youre pearles befoze swyne/lest they tres adethem under their sete/ and the other tourne

agayne and all to rent you.

Alte and it shalbe geven you. Gete and ye she all fynd / Knocke ad it shalbe opened unto you. Sor who so ever areth receaveth, and he that see teth fyndeth, and to hym that knocketh it shals be opened, ye there eny ma amogyou which wos loe proffer his so a stone if he ared him breed to orifhe ared fyshe, wolde he proffer hyme a serve pent: Aff ye then which e are evyll cann geve to your edyldren good gyftes: howe moche more shall your father which ye in heven gevegood thynges to them that are off hym?

Df.S.Mathew. fo. iv.

Therforewhat soever ye wolde that me shuls de do to you even so do ye to the. This ye the las

weand the prophetts.

the gate and broade ys the wayethatt leadeth to destruction: and many there be which gooyn there att. For strayte is the yate and narowe is the waye which leadeth unto lyfe; and feaweths

erebethat fyndeit.

Beware offfalce prophettf/whiche come to you in shepes clothynge / but inwardly they are raveninge wolves. Deshall knowe them by the eirfrutes. Domen gaddze grapes off thornes? orfigges of bryres? Even foevry good tree bis yngethe forthe good frute. Butta corrupte tree/ beyngethe foethe evyll frute. 21 good tree canott brynge forthe bad frute: nor yett a bad tree can beynge forthe good frute. Every treethat beyns gethenot forthegood frute shalbe hewe dounes and cast into the fyze. Wherfoze by there frutes yeshallknowethem.Wotallthey thattsay onto me Master Master/shall enter into the Fyngs dom off heven: but he that fulfilleth my fathers will which you in heven. Many will saye to meyn that daye / Master / Master / have we nott ithy nameprophesied? And ithy namehave wenot cast outedevyls? 2Ind in thy name have we nott Donemany miracles. 2Ind then will I knowlege puto them that Inever knewe them . Departe from me/ve workers of iniquite.

and doethethe same Twill lyten hymevnto a wyseman which byltthis housseon a rocterand

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aboudance offrayne descended and the fludds ealad the wyndd blewe ad bett uppo that sas me house ad it was not over throwen because it was grounded on the rocke. And whosoever heareth of methese saigh ad doth not the same shalbely kened unto a folysh mal which bilt his house apon the sonde and abundance of rays nedesceded and the fludds cam and the wynds of blewe and beet uppon that house ad it was over throwen and great was the fall off it.

And it cam to passe, that whe Jesus had ens ded these saying? Athe peple were astonied at his doctryne. For he taught them as one havynge

power/and not as the scribes.

The. viij. Chapter.

Ben Jesus was come downe from the mountayne/moch people folowed him. And lo there cam a lepze/ and worsheped him sayinge: Master/if thou wylt/thou canst make me clene. Be putt forthe his hod and touched his sayinge: Jwyll/be clene/and immediatly his less prosy was clesed. And Jesus said onto him. Be thou tell no man/but go and shewe thy silf to the preste and offer the syste/that Moses comman's ded to be offred/ in witness to them.

re cam unto him a certayne Ceturion besedyng him and saynge: Master my servaunt lyeth sicke att home off the palse sad is grevously payned. And Jesus sayd unto him: I wyll come and cus re him. The Centurion as wered and saide: Gyr Jam not worthy that thou shuldest com under

therofe of my house but speake the worde only ad my fervaut shalbe healed. Sozy also my felfe amaman vndte power ad have sowdeerf vns dremerad y saveto one go and he goeth: ad to anothie/come/ad he cometh: ad to my servant/ do this/and he doethit. Whe Jesus herde these fayngf: he marveyled and faid to the that folos wedhi: Verely y say vnto you I have not fous deso greatfayth:no notin Ifraell. Isaythers foreunto you that many shall come fro the eest and weeft fo shall rest with Abraham Wfaac and Jacob/inthe Eynado of heve: and the chils dien of the kingdom shalbe cast out in to the vts moftderdines thereshalbe wepinge and gnas Mhing of tethe. The Jefus faid onto the Centus rion / gothy waye / and as thou hast beleued so beit unto the. And his servaut was healed that Samehoure. And Jesus went into Peters hous Meland sawehis wyves mother lyinge siche of a fevre sand hethouched her hande and the fevre leefther:ad fhe arose and ministred unto them.

many that were possessed with devylif. Ind he cast out the spirites with a worde, ad healed all that were sicked to fulfill that whiche was spoke by Esay the prophets ainge: Zetoke on him our

infirmytes and bare oure sichnelles.

whe Jesus sawemoche people about his he comanded to go over the water. And there ca a scribe ad said onto him: master I woll folowe the whyther sumever thou goest. And Jesus say id onto hi: the fores have holes and the brydds of the aier have nestes but he sonne of the man 25 iii.

hath notwhere oto levehis heede: Anothrethat was one of hys disciples seed unto him: master suffreme syrst to go and buryemy father. But Jesus said unto him: foloweme ad let the deed burie their deed.

ples folowed him / 2ind lo there arose a greate storme i the see/in somoche/that the shippe was hyd with waves/so he was aslepe. 2ind his dis sciples cam unto him/so awocke hym/sayinge; master/saveus/weperishe. 2ind he said unto them; why are ye fearfull/o ye endewed with lystell faithe? The he arose/and rebuted the wyns of so the see/and there folowed a greate calme. 2ind me marveyled and said; what mais this/that bothe wynd and see obey hym?

2(nd when he was come to the other syde/ita the coutre off the gergefes there methitwo pos Messed of devyllf/which cam out off the graves/ and were out off measure fearce/sothat noman myaht go by that wave. Und lo they cryed out saynge: O Jesuthe sonne off God/whathave we to do with the art thou come by ther to to25 ment vs beforethe tyme be come? There was a good wave off from them a greate heerd of fwys ne fedinge. Then the devylf besonght him sayns gerifthoucast vs out suffre vs to go oure wave into the heerd of swyne. And he said onto them: go youre wayes. Then went they out ad depars ted into the heerd of swyne. Indlo/all the heerd of swene was carred with violence hedlingeins to the feer and periffhed ithe water. The thehes erdme/fleed and went there ways into the citex

and tolde every thinge/and what had fortuned puto then that were possessed of the devyls. 2snd lo/all the cite camout/ ad met Jesus. 2snd whe they sawe him they befought him/to departe of utoff there cost?.

Their. Chapter.

27dhe entred îto the shippe: and passed os ver and camito his awne cite. 2(nd lo they brought onto him a man sicke off the palsey lys lingein his bed. And when Jesus sawe there fas ith he said to the secte off the palsey: sonne be off good chere thy finnes are forveren the. 21nd lo/ certevne of the scribes said in them selves hebls asphemeth. 2ind when Jesus sawethere thous abtes he said: wher forethinke ye coyll in youre ihertif? Whetherysespertosayethi synnesar foryeventhe ortofare: arrie and walter That ve mave inome that the sonne of man hathe pos wer to foryeve synnes in erth/then sayd he vnto the ficte of the palsey: arvse/tate vove thi beed/ and go home to thene house. 26nd he arose and Departed to his house. The people that sawe it! marveylled and glorified God which had ges ven suche power to men.

21nd as Jesus passed forth from thence/hesas we a man sytt at the recepte off custume named Mathen and said to him: folowe me. And he as rose and folowed him. And hit cato passe/thatt Jesus satt at meate in his housse. And lo many publicans and synners/cam and satt downeals

fowith Jesus and his disciples.

whethepharyses had perceaved that they

25 iii.

fayd unto hys disciples: Why eateth youremas fter with publicans and fynners? When Jefus herdethat he sayde unto them: The whole neas de notthe visicion but they that taresicke. Goo and learne/what that meaneth: I have pleafus reinmercy/and not in offerynge. ! Sor Jam not come to call the rightewes but the sinners to res Dentaunce.

Then cam the desciples of Ihonto hymfayns ge / why do we and the fariles fast ofte: but thy Disciples fast not: 2Ind Jesus sayde unto them: Can the weddynge dyldren morne as longe as thebaidegrom is with them? The tym will come when the bryogrome shalbe tacfen awaye from them, and then shall they faste, 1700 man peces than olde garment with a pece off newe clothe. Sorthen tadeth he away the pece agayne from the garment/and the rent vs made worffe. Tes ther do men put newe wyne into olde vessels/foz the the vessels breake ad the wynerunneth oute and theuesels peryshe. Butthey powre newe wyne into newe vessels so so are both saved tos gedder.

m Whyls he thus spate unto them/Lothere ca acertayne ruler/and worshipped hyme sayinge: my doghter is deed all redy but com and lay thy honde on her ad she shall live. 21nd Jesus aros fe and folowed hym with hys disciples. And bes holde a woman which was difeafed with anifs sue of bloud rif veres cam behynde hym and tos ched the hem off hys vesture. For she sayd in her silfcieff I maye toche but even his vesture only! Ishalbesafe. Jesus tourned hymabout adbes

Df.S.Mathew. fo. vij.

heldeher farnge: Doughter be off goode comfos rres thy fayth hath made the fafe. 2Ind shewa's

made whole even that same houre.

21nd when Jesus cam into the ruelers house and same the mistrels and the people wonder lynge he sayde ontothem: Getyou hence for the mayde is not deed but flepeth. And they leughe bym to scorne. Is some as the people wer put fos rthea dozes/hewetiand tofe her by the hond/ and the mayde arose. 21nd this was noysed thas ough out all the londe.

And as Jesus departed thence/two blynde men folowed hym crying and fayng: O thou fos nne of David / have mercy on vs. 2ind when he was come into the house, the blynd cam to hym 21nd Jesus sayde unto them: Weleve ye that 3 am able to dothys? They farde unto hyme: ye imaster. Then touched betheireves sayna:acors dyngeto youre farthe beit onto you. And their eves wer opened. Ind he chaurged them farna: Sethatnoma knowe of it. But they as sone as they were departed / spreed abroade hys name

through oute all the londe. 21s they went out/beholde/they brought to bymadom man possessed of a devell. And as for ne as the devyll was cast oute the dome spake. And the people merveled farnge: it never foo lappered in Ifrahel. Butt the pharifes sayde:he caffeth oute devyls by the power of the chefe des

pyll.

21nd Jesus wet about all the cites ad tounes/ teachynge in their sinagoggfand preachyng the gofpell off the Fyngdom. And healige all maner

sichnes and desease amogethe people, Butwhe hesawethepeople/hehadd piteonthe/because they were pined awaye, and scattered abzoade even as shepe/havyngeno shepheerd.

The sayde heto hys disciples : the hervest is grs eate/but the laborers ar feawe. Wherfore pras ye the harvest lorde to sende forthelabourers into bys harvest.

The v. Chapter.

Mohe called his rij disciples onto him ad gavethem power over all unclene sprites/ to cast them oute and to heale all maner of sicis

neffes and all maner off defeafes.

Thonames of the rif apostles are these. The fyzit/Simon wfich ys called Peter: and Andrs ew his brother. James the sonne off Jebede fad Thon his brother. Philip ad Bartlemew. Thos mas and Mathew the publican. James the fos nne off Alphe and Lebbeus / otherwyfe called Taddeus. Simon offcane aud Judas Iscaris oth/which also betrayed hym.

Thefern fent Jesus/and comaunded thefas ynge: 60 nott into the waves thatt leade to the gentyls/and into the cites off the samaritans es tervenott: But gorathertothe lost shepe offthe house of israhel. go ad preach saying: that the Ex ngdom off heven ys at hande. Zeale the siche els ensethelepers/raysethedeed/caste outethedes vils. Frely ye have receved frely geve agayne. Posses nott golde/noz silver/nor braffe/yn yo:

Df.S.Mathew.

fo. viii

ure gerdels/noryet scrip towardes your iozney Methertwocotes/nethershues/norvetarod. Sorthe workman is worthy to have his meate. Intowhatsoever cite or toune ye shall com ens auyzewhors worthy ynit and there abydetill

re 400 thence.

2nd whe recome into a house gretethe fas me. And yff the housse be worthy your epeace shall come aponthe same. Butyfitbenotwors thy youre peace shall retourne to you agayne. And whosoevever shall nott receave you noz will heare voure preachynge/when ye departe outeoffthathousse/orthat cite/shake of the dus ste of voure fete. Truely Isay onto you: itshals beeasier forthelonde off Jodoma/and Gomos ra/in the daye off indgement/then for that cite. Lo I sende you forthe as shepe amonge wols ves. Beyetherfore wyse as serpentes / ad innos cent as doves. Beware off men - fforthey shall

deliveryou vp to the counseils, and shall scours Geyouin there sinagoggf. And yeshall bebrous Ahtto the heed ruclers and frndes for my fake

in witnes to them and to the gentyls.

23ut whether put you op / take nothought howe or what reshall speake for ytshall beges venyouseveninthatsamehoures whatyeshall faye. Sozitis notyethat spete/butthe sprete of your father which speaketh in you. The brother shall betrave the brother to deeth ad the father the sonne. And the chyldren shall arvse advnite their fathers and mothers: and shall put them todeethe / and yeshall behated off all men for my name. But who soever shall continew vute

the ende/shalbe saved.

When they persecute you in wone cite/six to another. I tell you for a treuth/yeshal nott synvishe all the cites of is takel/tyll the some of man become. The disciple ys nott above hys master: Noryet the servaunt above his lorde. It is ynough for the disciple to be as hys masts erys/and that the servaunt be as his lorde ys. Af they have called the lorde off the house beels zebub: howe moche more shall they call them of his housholde so feare them nott there sore.

There is no thinge so close that shall not be openned and no thinge so hyd that shall not be

Enowen.

What I tell you in dezenes/that speakeyei lyght. And what ye heare in the eare that preas

there on the house toppes.

Ad benott able to kyll the soule. But rather feas rehim/which is able to destroye bothe soule ad body in hell. Are nott two sparowes solde for a farthinger And none of them dothely ght on the grounde/with out your father. And nowe are all the heerf of your heeds numbeed. Feare ye not ther fore, ye are off more value, then many sparrowes.

men/him will I knowledge before my father in heven. But whoso ever shall denye me before me/him will I also denye before my father who

ichysinheven.

Thynkenot/that y am come to sende peace in to the erth. I cam nott to send peace/but a swes arde. For y am come to sett a maatt varyaunce

Of S. Wathew. fo. piiij.

ageynst hys father/and the doughter ageynst her mother/ad the doughter elawe ageinst her motherelawe: And a manes foces shalbe/they

of his owne housholde.

the mesis nor worthy of me. 2(nd hethat loveth his sone sor doughter more then mes is not mes te for me. 2(nd he that loveth his sone. 2(nd he that taketh not this crosse and foloweth mesys not mete for me. Be that fyns deth his lyfe shall lose it: and he that losith hys

lyfe for my fate shall fundeit.

that receavith you receavith merand he that receavith me receavith him that sent me. Se that receavith a prophet i the name of a prophet/shall receave a prophet frewarde. And he that receavith a righteous man in the name of a righteous man shall receave the reward of a righteous man. And whosever shall geve vns to won of these lytle wonnes to drinke a cuppe of colde water only in the name of a disciple: I telyou of a trueth/heshall not lose his rewarde.

The.vj. Chapter.

to it cam to passe when Jesus had ended his precept onto his disciples he depars ted thence to preache and teache in there cites.

When Jhon beinge in preson herde the work tes of christ he sent two of his disciples ad says de unto him. Arte thou he that shall come; or shall we loke for another. Jesus answered and sayde unto them. Go and shewe Jhon what ye have herde and sene. The blind se the halt good the lyppers ar clensed; The deef heare, the ded

are reysed up ageine/and the gospellis preaches de to the pouze. 21nd happy is hethatt is noote

burte by me.

Even as they departed Jefus began to speak Fevnto the people of Ihon. What went ye forto seinthemyldernes? went ye out to se a redewas perinde with the wynder oder what went ye out for to let went ve to le a man clothed in softeras mnent? Beholde they that we are softe clothia areinkunges howses. Butt what went ve oute forto sezwent ve outt to sea prophet: Le Isave unto you and mozethen a prophet. Forthis is heoffwhomitis maytten. Beholde/ I sendemy messenger before thy face, which shall prepare thy wave before the.

Derely fave onto you amonge the chyldren offwomen arose there not a gretter then Ihon baptist. Mot with stondinge bethat ys lesse i the Eyngdom off heven/ys gretter then he. Fro the tyme off Thon baptist hytherto the tyngdom of heven suffreth violence and they that make vys olencepull it unto them. For all the prophet / 2 the lawe prophesyed unto to tyme of Thon. Also vfrewyllreceaveit/thysys Belyas/which shs ulo come. Lethathatheares to heare-lethibere 23 utwheare unto shall y lytenthis generacis

on litys lyfe onto dylozen which fyt in themars Bett/and call onto there felowes/ and save: we have pyped onto you and ye have not daunked Wehave morned unto you and rehave not fos rowd. for Ihon cam nether eatynge nor drifis ge-and they sayehe hath the devyll. The sonne ofman cameatynge ad deinkinge and they fas

Df.S. Wathew. Fo. vv.

ve/beholde a glutto/ad a daynter of myne/and afrend onto publicans and synners. 21nd wys

Domeys uftified off her chyldren.

The bega he to vpbraid the cites i which mo stofhis miracles weredo/becausether did not repet. Wo be to the Chorasin. Wo be to the Bets zaida: fozifthemiracles which wer shewd i you had bene done in tipread sidon they had revens ted loge ago i sack cloth ad affhes. Meverthelesse psaytoyou: itshall be esier for Tyze ? Sidon at the day of judamet the for you. Ind thou Capes rnau which artliftop onto heve shalt be thrust doune to hell iffor if the miracles which have bes nedoneithe/had beneshewed i 30do: they had remarned to this dave. Tevertheleffe Tfay vns to you: it shall be easiar for 3000 ithe day of iuds gemet the forthe The Jesus answered ad sayd I prayse theofather lorde of heven ad erth/bes cause thou hast hid thesethynaf fro the wysend prudet. ad haft opened the vntobabes / even fo fatherfor soit pleased the. All thyngs are geven onto me of my father. And no man knoweth the sone butthe father, nether knoweth enr mathe father/savethesone/adheto whome the sonne will oven hym.

Comeontomeall ve that labour /adarlade/ zywilleseyou. Tatemyyote o you z lerne of me fory amete ad loly in herre: and yeshall fyndese pnto youre soules. For my yoke is easy and my burdenislicht...

The vij. Chapter. Withat tymewet Jesus othesabot day thor ow the corn kohis disciples wer khogred/

and began to plucke the eares off corne/and to eate. When the pharises had senethat they sas vdevntohi: Behold thy disciples dothat which is not lawfull to do aponthe saboth day, Le sas ydevntothem: Savevenottreed whatt David did/when he was anhoungered/and they also which were with hym? Sowe he entred into the house of God/and atethehalowed loves/whi iche wernot lawfull ffor hym to eate nether ffor them which were with hym: but oly for the pres stes. Orhaveyenotreed in the lawe howethar the prestes in the temple breake the saboth daye and yet are blamlesse? But I saye unto you: the at here is one greater the the temple. Wherfore ifyehad wist what this sayngemeneth: Tregus vremercy/and not sacrifice. ve wold never have condened inocentes & Sorthe fone off manis lord even off the saboth dare.

Binagogge/and beholde therewas a mā/whis che had his handed tyed up. And they ared hym saynge: As yt lawfull to heale apon the saboth dayer because they myght acuse him. And he say yde unto them: whycheys he amonge you iff he had a shepe fallen into a pitt of the saboth daye / that woldenottake hym and lyfthym out? And howe mocheys a man better then a shepe? Whis erforeitys lefull to do a good dede on the saboth daye. Then sayde he to the man: stretch forth thy hand and he stretched it forthe ad yt was agas yne made even as whole as the other.

The the fary ses went forthe / ad tote counsell agaynst hym/ howe they myght destroye hym.

Isf. S. Wathew. F

Fo. pvj.

Whe Jesus knewe that he departed thence ad mode people folowed him ad he healed the all. and charged them that they shulde not make hik knowed to fulfyll that which was spoke by Esay the prophet which sayeth: Beholde my some whom I have chosen my derlinge i whom my soule hath had delite. I wyll put my sprete on him ad he shall shewe indgement to tegetyls. Se shall not stryve he shall not crye nether shall enyman heare hys voyce in test reets a brosed rede shall he not breake and slare that begyns neth to burne he shall not quenche tyll he sende forth indgement unto victory and in hys name shall the gentula truster

shall the gentyls truste. The was brought to hym/ wo possessed with adevyllwhych was both blynde and dom. and he healed him isomoch that he which was blys ndadde both spake ad same. 2md all the pes oplewere amased/ad sayde: We not this the sos ne of bavid? Whe the pharifes herde that they sayde: he dayweth the devyls no nother wise out tebut by the helppe off belsebub the chefe of the But Jesus knewetherethoughtf/ (devyllf. ad sayde to them. Every fyngdom devided with in it sylfe shalbe desolate. Wether shall eny cite ozhousholde devyded avenstitsylfe/contynue. Soifsata cast out sata they she devyded avest him fylfe. Zowe shall then hys fyngdo endure? Also if y by the helppe of belzebub cast out des pyls:by whose helppedo youre childze cast them out therforethei shalbe youre moges: But if 3 cast out the devyls by the sprete of god: then ys the kyngdom of god come on you?

C

manes house can a manenter into a mighty manes house and violently take awayehis gos des: excepte he fyzst bynde the stronge man and then spoyle hys house? Zethattys not with me ys agaynst me. And he that gaddereth not with me scattereth abrode. Wherfore I say unto you all maner off synne ad blasphemy shalbe forges ve unto me, but the blasphemy against the holy goost shall not be forgeve unto me. And whose ver speaketh awarde agaynst the sone off man it shalbe forgeven him. but whose ver speaketh agaynst the holy goost yt shall not be storgeven hym: no nether in this worlde nether i the wors loe to come.

Other make the tree good and his frute good also: or els make the the tree evil and his frute evil also. For the tree ys knowen by hys frute. Ogeneracion of vipers howe can resare well when repoure selves are evil. For of the about dance of the hert the mouthe speaketh. Agood man oute of the good treasure of hys hert bryns geth forth good thanges. And an evil man out off his evil treasure bryngeth forth evil thins ges. But I say unto you that of every roell was roe that men shall have spoken: they shall geve a countes at the days off ind gement. For by thy words thou shalt be instifued and by thy words thou shalt be condemned.

Then answered certayne off the scribes and off the pharises sayinge: Master/we wolde says we seasygne of the. Zeaswered them sayinge: the coyllad advoutrous generacion settle a signe/but there shall no signe be geven to the/but the

Of.S. Mathew. Fo. yvij.

thre days ad thre nyghtes i the whales belly: soo shall the sone of ma bethre days ad thre nightes i the heart of the erth. The me of ninivites hall rise at the day of indgement with this nacion ad cos ndemne the. Forthey repeted at the preachinge of Jonas, ad beholde a greater then Jonos ys here. The quene of the south shall rise at the day of indgement with this generació ad shall consolind gement with this generació ad shall consolind genera

he walketh throughout dry places / seking reest and fydeth none. The he sayeth: I will retourne ageyne into my house / fro whence I cam oute. And whe he is come / he fyndeth the house emps ty and swepte / and garnished. The he goeth his waye / ad taketh seve spretes worse the hym sils fe / and so entre they in and dwell there. And the ende of that man is worse then the beginning. Eve so shall it be to this frowardenacion.

mod ad his brethre stode without the dorf desys ringto speake with hi. The wo sayd unto hi: bes hold thy mod ad thy brethre stod without / desis hold thy mod ad thy brethre stod without / desis deastweed ad sayd (rige to speke with the to him that tolde hi: Who is my mother for who are my brethre? And he stretched forth his hond over his disciples ad sayd; behold my mother ad my brethre. For whosever sulfilleth my fathes rs will whiche is in heven he is my brother my suffer and my mother?

C g

The.viij. Chapter.

Zesamedave wet Jesus out off the house! ad satby the see syde ad moch people resort ted pnto hi fo gretly that he wet and fat in a fhs pppe/ad all the people stode on the shooze. 2snd be spatemany thyngf to them in similitudf sas vinge: Beholde/ the sower wentt forth to some/ 21nd as he sowed some fell by the wayes syde. and the fowll fram ad devoured it vppe, Some fell apo stony groude where it had not mocheers th/and a nonit sproge vppe/ be causeithad no. depht offerth: and when the sun was oppe hitt cauth heet, and for late offrotynge wyddred as wave. Some fell amogethornes/ and the thors nes arose and chooked it. Partefell in goode grus de/and broght forth good frute: some an hudred fold some fifty fold some therty folde. Whosos ever hatheares to heare let him heare.

speakest thou to them in parables; he answered and sayde unto them in parables; he answered and sayde unto them: Bit is geven unto you to knowe the secretts off the known of heve/but to the it is not geve. For who sumever hath to his shall hit begeve; and he shall have about ance. But who so ever hath not: fro his shall be takyn a waye eve that same that he hath. Therefore speakey to the issumilituds. For though they se thes y se not; and hearing they heare not; nether und derstonde. And in the ys sulfylled the prophesy of flay/which prophesis sayth; with your eares ye shall heare and shall not undstode/and with your eyes ye shall se so shall not perceave. For

MIS.S. Wathew. Fo. yviij.

mis peoples hert ys wered grosse. And theireas res were dull of herynge and their eyes have the ey closed lest they shuldese with their eyes and heare with their eares and shuld vnostode with their herts and shuld etourne, that y myght heas

But blessed are youre eyes for they ferand yourceares for they heare. Verely y say onto you that many prophet and perfas icte me have desired to sethothings which ye se and have not senethe: ad to heare thothigf whs ich peheare ad have not herdethe. Beare yeths erfore the similitude offthe sower. When a man heareth the worde of the kingdo and understos dethit not there cometh the coull ma and cats theth awayethat which was sowne in hys herr. And thys is he which was sowne by the wave syde. But hethatwas sowne in the stony griide yshe/which heareth the worde of God/ and as non with iopereceaveth itt/yet hath he no vott? in him selfe/ 21nd therefore he dureth but a seas son: for as sone as tribulation or persecucion as ryseth because of the worde by and by he falleth. Be that was sowne a monge thornes ys he the atheareth the worde off God/ But the care off this worlde/ And the diffaytfulnes off ryches chofetheworde/And soys he made unfrutfull. Zewhich is sowne in the good groude ys he that heareth the worde and understondeth it/ which also bereth frute/ãd bzigeth forth some a hūdes ed folde some fyfty folde so some thyrty folde.

Unother similitude put he forth/ vnto them saynge: The kyngom off heven ys lyke vnto a man which sowed good seede in his felde. Butt

C iij.

whyllmen shlepte/ther cambis foo/and sowed tares amongethe wheate and went his waves Whetheblade was sproge vp ad had brought forth frute/the appered the tares alfo. The fers vaunts cam to the householder, and savde onto him: Gyr sowedest notthou good seed i thy closs fe from whence then hathit tares? Be sayde to them theevious man hath done this. Then the servaunts sayde onto hym: wyltthou then that we go ad gader it and he sayde/nay/lest whyll rego aboute to we de out the tares replucteros pealso with them the wheate by the rotts: let bos the groweto gether tyll harvest come and intis me of harvest / I wyll save unto my repers / gas dther ve fyrst the tares ad bynd them in sheves to be bzet: but gadther the wheete i to my barne. Inother parable he putt forthe vnto them fas ynge. The fyngedo of heve ys lyfe unto a grays ne of mustard seede/whych a mantateth ad sos weth in his felde whych ys the leeft of all feedes. But when it is growne it is the greatest amoge perbesiadis a tree: so that the bryddes of the ais ex come ad bylde in te braunches of it.

Eyngdom of heven ys lyke unto leve which a wos mantoke and hyd in in peckes off meele tyll all was levended.

Dell these thyngs spake Jesus unto the people by similitud sand with outesimilitud spake he nothinge to them to fulfyll that which was spos ke by the prophet sayinge: I wyll ope my mouth in similitud sad wyll speake forth things why che have benekepte secrete from the begynnynge off

Of S. Wathew. So. viv.

theworlde.

Then fent Jesus the people awaye, and cam to house / ad hys disciples cam unto him / sayns ae: declare unto us the similitude of the tares off the felde: Then answered he and sayde to them. Bethat soweth the good seed ys the some of ma/ the felders the worlde. The children off the frus goom are the good feed. The evyll mans dildie are the tares. But the enemy which soweth the is the devill. The harvest is the end of the world and the repers be the angels. Sozeven as the ta res are gaddred and brent in the fyre: so shall it beintheende offthis worlde. The sonne off man In all send forth his agels and they shall gadths er out off his kyngdom all things that do hurte/ and all the which do iniquite, and shall cast the into a furnes of fyre. There shalbe waylynge ad gnaffhyng off teth. The shall the inste me finne as bryght as the fun in the fyngdom of their faz ther. wofoever bath eares to heare lethibeare. 21gayne the fynadom off heven is lyfe vnto treasurehidde in the felde the which a ma founs de and hidde it: and fforior there of goeth and fes lleth all that he hath/and byeth that felde.

marchant/ setyngdom off heven is lyte vnto a marchant/ setynge after good pearles/ which when he had founde one precious pearle/wente and solde all that he had/and bought it.

neet cast in to the see/that gadezeth off all kynds offyshes: which when it is full/med dawe to los de/and sitt and gadezethe good in to their vessels kd cast the bad awaye. So shall it be at the de of

C iig

theworlde. The angels shall come and sever the bad from the good ad shall cast them i to a furs nes offyre there shalbe waylinge ad gnasshyns ac of teth.

Jesus sayde unto them: have ye understonde all these thyngs: they sayde ye syr. The sayde he unto them: Therfore every saybe which is cons ge unto the Fyngdo of heven is lyfe an houshold der/which bryngeth forth/out of hys treasure/

thynaf bothenewe and olde.

hed these similituds that he departed thence and cam in to his awne countre and taught in there synagoggs in so mochethat they were astunyed and saide: whence ca all thys wysoon ad power onto him; is not thys the carpeters sone; is not hys mother called mary; ad hys brethre becalled. James ad Joses and Symon and Judas; and are not hys systers all here with vs; where hath he all these thyugs; 21nd they wer hurte by him. Then Jesus sayde unto them: there is no prophet with out honoure save i hys awne cos sitre ad amogehis awne tynne. 21nd he dyd not many myracles there sor there unbeleses sate.

The. viii, Chapter.

the fame of Jesu-and sayde unto his servas untes: This is Ihon baptist, he is risen agayne from deeth/and therfore hys power ys so greas te. For Zerod tote Ihon and bounde hym/and put hym in preson ffor Zerodias sate/hys bros ther phips wyfe. For Ihon sayde unto hym; hit ys not lawfull for the to have her. Ind when he wold have put hym to deeth he feared the peos ple because they counted hym as a prophet.

ughter off Berodias daunsed before them/ and pleased Berod. Wherfor he promysed with an oth/that he wolde geve her what soever she wor lde are. Ind she beinge informed of her mother before/sayde geve me here I han baptists heed i a platter. And the tynge sorowed: neverthelesse for his other sate/and for their sats which sate also att the table / he comaunded yt to be geven her. Ind sent and behedded Iho in the preson/ and his heed was brought in aplatter and geve to the damsell and she brought it to her mother. 21nd his disciples cam and to te up his body/ ad buryed it. and went and to loe Issue.

ence by shippe into a desert place out of the way.

2 ind when the people had herde therof/they for lowed his fote out of there cites. 2 ind Jesus wet forth and sawe moche people; and his herte dy, de melte uppon them/ and he healed off the those set hat were sicke. Whe eve was come/his disciples catohis sayinge. This ys a deserte place/ and the daye is spent/let the people departe that they may e go in to the tounes/ and bey the vytaylls.

But Jesus sayde unto them: They have no near deto go awaye: Geneye them to eate. The sayde they unto him have here but. v. loves and two systems. Ze saide: bringe the hydther to me. 2 ind

he comanded the people to syt downe o the grasse

2Ind tokethe.v.loves/and the.ij.fyshesadloks

ed vp to heven and blessed/and brake and gave the loves to his disciples/and the disciples gave them to the people. And they all ate/ ad wer suffised. And they gadered vp of the gobbets that remained/ris baskets full. They that a tewere in

mobre about v. 217. me/besyde wente ad childre.

2nd strayght way Jesus made his desciples enter into a shippe/ and to goo over before him/ whill he sent the peple away. And as some as he had sent the peple away/he went up into a mous tayne alone to praye. Und whe nyght was come he was there hym silf alone and the shippe was in the middes of the see/ and was toost with was ves/for it was a contrary wynde. In the fours the watche of the night Jesus cam unto the wals the watche of the night Jesus cam unto the wals the watche of the sight Jesus cam unto the wals waltynge on the see they were amased/sayins gett is some spirite/ad cryed out for seare. And strength waye Jesus spate unto them sayinge: be of good cheare/it is y/be not a frayed.

Peter answered and sayde: master ad thou be he bidde me come unto the on the water. and he sayde come. And whe Peter was come downe out of the shyppe he walked on the water to go to Jesus. But when he sawe a myghty wide he was a frayed. And as he began to synke he crysed sayige: master save me. And inmediatly Jessus stretched forth his honde and caught him ad saide to hym: O thou of lytell fayth: wherfore diddest thou dout? And as some as they were come i to the shippe the winde ceased. The they that were in the shyppe cased worshypped him sayinge: of a truth thou arte the some of God.

Df S. Mathew.

Fo pyj.

Ind when they were come over they wet ito the love of genazareth. Ind whe the me of that plas celhad knowledge of hithey sent out ito all that countre rounde about so brought vnto him all that were sicke so besought him that they mys ght touche the border of hys vesture only. Ind as many as touched hytt were made safe.

Theyv. Chapter.

he cam to Jesus: scrybes and pharises fro Jerusalem savinger why do thy disciples trafareffe the tradicios of the femours? for they weffhenorthere hondf/whethey eate breed: Ze answered and sayde unto them: why do ve also transgreffe the comaundmet of god/thozoweys onre tradicios? for god comauded fayinge: hos nourethy father ad moder ad he that speaketh evell arenst has father or mother shall suffer Deeth. But ve faie every ma shall saie to his fas ther or mother: what soever thyng 7 offer/ that same doeth profyt the ad so shal he not honoure hys fatherad mother. 2nd thus have ye made/ that the comaundment of god is with out effect te through youre tradicios. Apocrytf wel pros phesied off you Esay sayinge: This people dras weth nie unto me with there mouthes ad honos wreth me with their lippes/vet their hert is fas rrefro me: buti vaine thei worshippe me teachis gedoctrine which is nothig but mes precepts. 2nd he called the people unto his and saide to them: heare and understode. That which goeth

them: heare and understode. That which goeth ito the mougth defyleth not a maibut that who id cometh out of the mougth defyleth the man.

Then cambis disciples/ād sayde unto hym:
perceavest thou/howe that the pharyses are off
fended hearinge thys savnge? Ze answered/ād
sayde: all plantes which my hevely father hath
nott planted/shalbe plucked uppe by the rotes.
Lett them alone/they be the blynde ledders of
the blynde. If the blynde leede the blide/boothe

shallfallinto the dyche.

The answered peter and sayd to him: declare vnto vs thys parable. Then sayde Jesus: are ye yett with oute vnderstodinger perceave yenot/ that what soever goeth in at the mouth/descens deth doune in to the bely/adys cast out in to the draught? Butt those things which procede out of the mought come from the herte/and they dys style a ma. For out of the herte come evyll thous ght smurder/breakyng of wedlocke/whordo/theeste/falcewitnesberynge/blasphemy. These seare the things which desyle a man. But to eate with vnwessen hondes/desyleth nott a man.

2(nd Jesus went thence/ ad departed in to the cost of tire ad sidon. Und beholde a woma which was a cananyte cam out of the same cost of and cryed unto him/saynge: have mercy on me lorde the sonne off Dauid/my doughter is pytis ously vered with a devyll. Und he gave her nesser a worde to answer. Then cam to him his dis sciples/ and be sought him sayinge: send wered/ and sayde: Jam not sent/but unto the looft shes pe of the house of is takel. The she cam ad wors shypped him/sayinge: master such entered and saide: it is not good/ to take the chils

IIIIf S. Mathew. Fo. poij.

dies breed so to cast it to whelps. She answes red and saiderit is truthe neverthe lesse the who elppes eate of the cromes which fall from there masters table. Then Jesus answered and sayde onto her. O woman greateys thy fayth behit to the even as thou despress. 2snd her doughter was made whole even at that same tyme.

The Jesus went awaye from thence/ad cam nye unto the see of galyle/ and went uppe in to a moutayne/ad sat downethere. Ind moche peos ple cam unto hym havige with them/halt/blis de/dom/maymed/ad other many: ad cast them downe at Jesus sete. Ind he healed them/in so moche that the people wodred/to sethe dom spes ate/the maymed whole/ the halt to go/ and the blide to se. and they glorifyed the god of is rahel.

Thefus called his disciples to him and saide: Thave compassion on the people because they have contynued with menoweig dayes ad has ve nothinge to eate: and I wyll not let' them des parte fastinge/leste they perishe ithe wave, and his disciples savd onto him: where shuld we det somoche breed ithe myldernes as shulde suffys sesogreate a multituder and Jesus sayde vnto the howemany loves have ver and they sevde: seven and a feame fyffhes. Und he comaunded the people to syt doune on the grounde. And toke thesevenloves and the fyshes and gave thans Ef/and brake them/and gave to hys disciples/ ad his disciples gavethetothe people. Und they all ate and were suffysed. And they tote oppe of the broten meate that was lefte vy bastetffull. They that atewere iif 211 men / besyde wemen

and chyldren. Und he sent awaye the people Ab tote shyppe ad ca in to the parties of Magdala:

The voj. Chapter.

duces also and dyd tempte hym desyrige that he wold shewe them some signe from heve. Be answered and sayde unto them: Atteven ye saye we shall have sayre wedder, and that bes cause the style ye reed: in the mornige ye saye to daye shalbe soule wedder and that because the style ye troubelous and reed. O ye y pocryts ye can discerne the sassion of the style: and can ye not discerne the sassion of the style: The from arde nacion and advourous settly a sygne there shall nonother sygne be given unto the but the sygne off the prophet Jonas. So left e he the soule departed.

The of the water they had forgotte to take bres ed with them. The Jesus sayd unto them: Take hede and beware of the leve of the pharises ad of the saduces. They thought a monge them sels wes sayige: we have brought no breed with us. Whe Jesus understode that he sayd unto the. O ye of ly tell sayth why are your e mindes cums bred because ye have brought no breed. Do ye not yet perceave nether remeder those us loves whe there were unit men and howe many base tetts toke ye up: Tether the unitores whe thes rewere in M: and howemany baset the were in M: and howemany baset toke ye up: We there the unitores whe thes rewere in M: and howemany baset toke upper why perceave ye not the that y spake not unto you of breed whe I sayde beware off the unto you of breed whe I sayde beware off the

of. S. Wathew.

Fo. ppiij.

leve of the pharises and of the saduces? The vns derstode they howe that he bad not them bewas re of the leve of breed: butt of the doctry we of the

pharises/and of the saduces.

whe Jesus ca into the costf of the cite which is called cefarea philippi he ared hys disciples favinge:whom do me savethat Ithe sone of ma am: They saide some save that thou arte 3ho baptist some helyas some Jeremias or wo of the prophetf. Be sevde unto them: but who save vethat Jam: Symon Peter answered ad says de: Thou arte Crist the sonne of the livynge god. And Jesus answered and sayde to him: happy artethon Simonthesonne of Jonas for fleshe and bloud have not opened unto the that butt my father which is i heve. And I save also vnto the that thou arte Peter. And aponthis roocke Twyll bylde my congregació. 2ind the gates off hellshall nott prevayle a geynstit. 21nd Twyll veve unto the the teyes of the tyngdo of heven/ ad what soever thou byndest vppo erth yt shall bebounde in heven, and what soever thou lows sest on erthe ytshalbe lowsed in heven.

The he charged his disciples that they shuls detell no mathat he was Jesus Christ. From that tyme forth Jesus begato shewe unto hys disciples howe that he must go unto Jerusale ad suffer many thigs of the semont ad of the hye prestes ad of the scribes ad must be tilled and ryse agayne the thirded are. Peter to this side ad begato rebute hym savige: master faver thy sylfe this shall not come unto the. The tourned be aboute ad sayde unto Peter: go after me Sas tan thou offendes me because thou perceavest

nottgodly thyingf:but worldly thingf.

Tesus then sayde to hys disciples. Afeny ma wyll foloweme leet hym for sate hym sylfe and take hys crosse and foloweme. For who soever wyll save hys lyfe shall lose yt. And who soever wer shall lose hys lyfe for my sate shall fynde yt. Whatt shall hit prostet a man, yf he shulde wyn all the whoole worlde: so he lose hys owne soule? Or els what shall a man geve to redeme hys soule agayne with all? For the sone off man shall come in the glory of hys father, with hys angels, and the shall he rewarde every man according to hys dedes. We rely I saye unto you so shall not taste of deeth, tyll they shall have sene the sone of man come in hys tyngdom.

The wij. Chapter.

James and Jhon hys brother and brous ght them oppe it oan hye mountagne out of the wage and was trans fygured before them. and hys face dyd shyne as the sun and hys clothes were as whyte as the light. And beholde there appered onto the Moses and Selyas talkinge with him. Then answered peter and sayde to Jesus: master here is good beinge for vs. Aff thou wylt leet vs make here if tabernacles wo for the and won for Moses and won for Ser lias. Whyll he yet spake beholde a bright clour de shadowed them. and lo avoice out of the clour de sayde: This is my deare sonne in whon Joes lite/heare hym. And when the disciples herde

II Df.S. Mathew. So. pyiiij.

that/they fell flatt on there faces/and were fos ze afrayed. And Jesus cam and touched them/ and sayde: aryse and be not a frayed. Then ly ste they oppetheir eyes/and sawe no man/but Jes

fus only.

he charged the saying cise that ye shewe thys vys sion to no man / tyll the sonne of man be rysen ageyne from deeth. And hys disciples ared off him/sayinge: Why then saye the scribes / that Zelias must fyrst come? Jesus answered / and sayd unto them: Zelias shall fyrst come / sorest tore all thyngs. And I saye unto you that helias ys come alredy / and they knewe hymnott; butt have done unto him what soever they sufted. In lyke wyse shall also the sone of massuffer of them Then hys disciplts perceaved that he spake unsto them of I hon baptist.

2nd when they were come to the people, ther catohym a certayne ma, and fineled done to hym sayinge: Master have mercy on my sonne, store he is franticte; and ys sore vered. And off tymes falleth into the fyze, and off into the water. And I brought him to thy disciples, and they coulde not heale him. Jesus answered and sayde: O ges neracion faythles and croted: howelonge shall I be with your how longe shally suffreyour basying him hidder to me. And The sus rebuted the devyll adhe camout. And the child was healed

eventhatsamehoure.

Then came hys disciples secretly and saydes Why could not we cast hi out? Jesus sayd unto them: Because off your eunbelse. For I saye ves

ryly vnto you: yff ye had faythe as a grayne off musterd seed / ye shuld saye vuto this mountays ne remeve hence to yonder place / and he shulde remeve: Tether shuld eny thynge be unpossible for you to do. but this fynde goeth not oute butt by pryer and fastynge.

pobill they passed the tyme i galile/Jesus sas y de unto them: the sonne off man shalbe betrays ed into the hondes off me/ ad they shall kill hymand the thyzd daye he shall ryse agayne. And the

ey sozowed greatly.

that were wont to gadze poll money/cam to per ter and sayde: Doth your emaster payetribute? Zesayd: ye. And when he was come into the hos use. Jesus spate fyzst to hym sayng: What the yntest thou Simon? of whome do the tyngs off the erth tate trbute/oz poll money? of their chyls dren'oz of straungers? Peter sayde unto hyme: of straungers. Then sayd Jesus unto hym agas ne: Then are the chyldren fre. Teverthelesse/lest we shulde offende them: goo to the see and cast in thyne angle/and tate the fysshe that fyzst comes thus; and when thou hast opened his mouthe/thou shalt fynde a pece of twelve pens/that tate and paye for me and the. I

The pviij. Chapter.

he same tyme the disciples cam unto Jesus
saying: who is the greatest in the fyngdom
off heven: Jesus called a dylde unto hymiand
set hymin the middes of themiand sayd: Verely
Isay unto you: except ye tourne, and become as

IIII of S. Wathew. Fo.vyv.

dildie/ye canot eterinto the fyngdom off heve. whosoevertherforeshall submit him silfe as the is chylde / heis the greatest i the kyngdom of hes ven. And whosoever receaveth suche a chylde in my name/receaveth me. But who soever offend mon of theselvtellwons/which beleve in me: yt were better for hym that a millstone were hans ged aboutehis necke/and that he were drouned inthedepth of the see. Wobe unto the world bes cause of evilloccasions. Bit is necessary thatevs vll occasions be geven neverthelesse woo be to that ma by whom evyll occasion cometh. Why ereforerff thy honde or thy fote geve the anocs casion of evyll: cut hym of and cast hym fro the. Bit is better for the to enter intolyfe halt or mas vmed/rather then thoushuldeste havvnae two hondes ortwo fete becast into everlastyng fys re. 21nd yf also thyne eye offende the plucke him oute and caste hym from the. It is better for the to enter into lyfe with one eye/ then havyugtwo eves to be cast into hell frze.

Sethat ye despise not won of these litell wons for Jsaye unto you / that in heven their anges Is behold the face of my fader which ys i heven. Read the some of mais come to save that which is lost from thynke ye? Rama had an hodred shepe ad one of the shuld goo astray will he not leve nynty ad nyne i the moutains ad go ad seke that wo which is gone astray if it happe that he fynd hi veryly Isay unto you; he reioyseth mos re of that shepe then of the nynty ad nyne which we tnot astray. Eve so hit is not the wyll of yous refather in henen that won off this lytell wons shulde perishe.

Df.S.Mathew. Fo. pyvi.

Go and tell hym his faute betwene hym and the alone. If he heare the thou hast wone thy bros ther; but y she heare the not then take with the wo or two that i the mouth of two or threwiths essends faigf maye stode. If he heare not the tell hit unto the cogregacion; y she heare not the congregacion take him as an hethen ma and as a publican. Verely I say unto you what soes very e bynde on erth shalbe boude in here. Ind what soever ye lose on erth shalbe losed in here.

Algayn Jsay vnto you that if two off you she all agreen evth in eny maner things what soever they shall despreshit shalbe geve them of my faster which is in heven. For where two or threas regadered togedder in my name, there am Jin

the mydof off them.

Then cam Peter to hym/and fayde: mafter/ howe ofte shall my brother trespas ageynst me/ and I shall forveve hym? Shall I forgevehym seventymes Jesus sayd unto bym: Isave nott unto the seven tymes: but seventy tymes sevety; mes. Therefore is the fynadom off hevelyfened unto acertarne kynge/ which wolde take a cous thofhis servaunthand when he had begune to recten/wonwas broughte unto hym/ whiche ought hym ten thousandetalentts: but when he had nought topaye/thelord comaunded him to besolde and his wyfer and his childre: and all thathehad and parment to be made. The fers vaunt felldoune and besought hym sainge: Gye Revemerespyte and Jvyll payehit everywhy it. The had the lorde pitie on the servaunt and

lowfed hym/ and forgave hym the dett.

The same servaunt went out and founde wos ne off his felowes which ought hym an hundes ed pence. And leved hodf on hym/and tofe hym by the theore saige: payethat thou owest. 2(nd his felowe fell doune and besought hym/sayns ge:have pacience with me and I wyll parethe all/Und hewolldenot/butwet and cast hymin to preson tyll heshulde pave the dett. When his other felowes sawe what was done they were very fory and cam and tolde unto there lorde all that had happened. Then the lorde called hirad sayde unto hym. O evell servaut/y forgavethe all that vett because thou praydest me: Was it not mete also that thou shuldest have had cont passion on thy folow/eve asy had pitie on the? ad his lorde was wrooth/and dely vered hym to the covlers, tyll he soulde payeall that was due to hym. Solyke wyseshall youre hevenly father do unto you / pf ye wyll nott forgeve with youre herttileache wo to his brother there treaspases.

The viv. Chapter.

those sayings/he gat hym fro Galile/ and cam in to the coost off seway beyonde Jordan/ and mode people folowed hym/ and he healed the theare. Then cam unto hym the pharises to tempte hym/ and sayde to hym: As hit lawfull for a man toput a waye his wyfe for all manner off causes: Be answered/ and sayde unto them Ba ve ye not redde howe that he which made mant the begynnynge/made the man and womant.

and saide for thys thige/shall a man leve father ad mother/ad cleve unto his wyfe/ad they twas ne shalbe wo flesse. Wherfore nowe are they not twayne/but wo flesse. Let not matherefore put a sund/that which god hath cuppled to gedder. The sayde they to hym: why did Moses comans de to geve unto her a testimoniall of divorsemet and to put her a waye? Be saide unto them: Moses because of the hardnes of your ehert suffred you to put awaye youre wyfes: But from the be Gynnynge hit was nott so. I saye therefore unto you/who soever putteth awaye his wyfe (except hit befor fornicació) and maryeth another/bre afed wedlocke, and who soed marieth her which is divorsed/doeth commyt advoutry.

Then spatehis disciples to hym: yff the mats ter beso betwenema and wyfe/theis it not good tomary. Ze sayde unto them: all men cannot as wave with that sayinge: but they to who it is des ve. There are chaste/ which were so borne out of themothers belly. Ind there are chaste which bemade of me. And there be chaste which have madethem selves chasteforthe tyngdom off hes vens sake. Zethat can take it lett hym takeit. 1 Then were brought to hym yonge dyloren! that he shuldeputhis hond on them and praye And his disciples rebuted the. Jesus sayde ons tothem: suffrethe dyldzen/and fozbid them not to come to me ffor unto suche belongeth the Figs dom off heven. Ind when he had puthis hond? on them he departed thence. And beholde won ca fad fayde unto hym: good master/what good thigeshall Idosthat Imayehaveeternal lyfe:

Besaydevnto hi: why callest thou me good thes

of.S. Wathew. Fo. ppvij.

thou wiltentre it olyfe/fepethe comaundmetf. Ze sayde: Which? And Jesus sayde: thou shalt not breake wedlocke. Thou shalt not fyll, thou shalt not breake wedlocke. Thou shalt not steale: thou shalt not beare falce with nes, honoure thy father komother, ko thou she alt love thyne neghbour as thy sylfe: the yonge man sayde unto him: I have observed all these thigs from my youth/what have y more to do? Jesus sayde unto him: yf thou wylt be perfected gook of sell that thou hast kod geve it to the pow recked thou shalt have treasure i here kod come and foloweme. When the yongema herde that sayinge he went a waye morninge. Sor he had greate possessions.

Jesus sayde the vnto his disciples: Verely Jayevnto you / a rychemā shall with difficulte enter into the fyngdom of heve. Und moreover Jsayevnto you: it is easier for a camell to go the rough the eye of a nedle/then for arycheman to enter into the fingdom of heven. When his disciples herde that/they were excedingly amased/sayinge: who then can besaved? Jesus behelde them ad saide vnto them: with men this is vn? possible/but with god all things are possible.

Then answered peter and saide to him: Bes holde we have for sten all and have folowed theiwhat shall we have ther fore? Jesus sayde vnto them: verely Isaye to you that the which have folowed me in the seconde generació (whe the sonne off man shalsyt in the seate of his max ieste shall syt also vpporissent and indge the knowledge of Israhel. Ind who soever for sateth house or bretheen or systems other father to mother or wyse, or duldren or lyvelod for my

names sate/the same shall receave an hundred folde/and shall inheret everlastynge lyfe. 117as ny that are fyrste shalbelaste/and the laste shas lbestyrste.

The vy. Chapter.

or the fyngdom off heven ys lyfe vnto an houssholder which went out erly in the mos rnige to hyze labourers into hys vynyazde. 2(nd he agreede with the labourers for a peny a daye and lent them into hys vrnvarde. Ind he went out about the thyedehouse, and sawe other stos dynaydell in the market place and fard onto the gove also into my vynyarde/and whatsoever is right/Jwillgeveyou. and they went there way. Mayne he went out about the syrte and nynthe houre and dyd lyfe wyfe. 2Ind he went out abos ute the eleventhe houre and founde other stonds rnge vdell/2(nd sayde unto them: Why stode ve here all the dayeydell? They sayde onto hym: be cause noman hath byred vs. Besayde to them: goo ye alsoo into my vynyarde/and whatsoever finalberight/thatshallyereceave.

Wheneven was come the lorde of the vynes yarde sayde unto hys steward: call the laboures rs/and geve them their hyre/begynnyng at the laste/tyll thou come to the fyrste. Ind they whis the were hyred about the eleventhe houre/cam and receaved every man a peny. Then cam the fyrst supposyng that they shulde receave moas re/and they life wyse receaved every ma a peny. Ind when they had receaved every ma a peny. Ind when they had receaved it/they grudged a gay ust the good man of the house saying. These

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laste have wroght but one houre/and thou hast made the mequall vnto vs which have born the

burthen and heet of the daye.

de answered to one of them sayinge: frende I do the noweonge. dyddeste thou not agre withe me for a penny? Cafethat which is thy duty ad goo thy wave. I will geve unto this last as mos the as to the. Psyt not lawfull ffor me to do as me listeth with myne awne? Us thyne eye evyll because I am good? Soo the laste shalle syrster and the fyrste shalled laste. For many are called and feawe be chosen.

2(nd Jesus ascended to Jerusalem/ and tofe the rij disciples aparte in the way/and says deto them: Low we good pto Jerusalem/ ad the some offman shalbe betrayed unto the chef presentes/ and unto the scrybes/ and they shall condes mue hym to deeth/ and shall delive hym to the gentils/ to be mocked to be scourged/ and to be crucified. Ad the third day he shall ryse agayne.

Then cam to hym the the mother off Tebedef th ildze with her sones worshippynge his addes syrynge a certagne thynge off hym. Se sayd vns to her: What wylt thou have She sayde vnto hym: Grante that these my two sones maye sitt one on thy right hond and the other on thy lifte honde in thy Fyngdom.

Jesus answered and sayd: Newotnotwhatt ye are. Ureye able to drynfe off the cuppe that y shall drynfe of. Und to be baptised with the bas prished y shall be baptised with. They as weed to

hi: That we are. Ze sayd unto the: Deshall days ute of my cupe sad shalbe baptised with the bas

Dv

ptithat yshalbebaptysed with: But to sytomy ryghthod/adomy lyfthod/is not myneto yever but to the for who it is prepared of my father.

att the two brethren. But Jesus called the vnto hymland saide: Re knowe that the lord of the gentyls have domination over them. And thep that are great, exercise power over the. It shall not be so amonge you: But who sever wyll be greate among you let hym be your e ministered who so wilbe the felethibe your servaut. Even as the some off man cam not to be ministed unto butt to minister; and to geve his lyfe for the redemption off many.

ople folowed hym. 21nd beholde two blynde me sople folowed hym. 21nd beholde two blynde me syttinge by the way syde/when they herde/that Jesus passed by cryed sayinge: Master the sons ne off David have mercy on vs. 21nd the people rebuted the/because they shulde holde there per ace: But they cryed the moare/sayige: have mer cy on vs master which arte the sonne off David. Then Jesus stode styll/and called the/and says de: what will ye that y shall do to you? they said unto hym: Master/that our eyes maye be opes ned. Jesus pitied them/ and touched there eyes. 21nd immediatly their eyes receved syght; 21nd they folowed bym.

The.voj. Chapter.

Benthey dzewenye vnto Jerusale/and were come to Betphage/vnto moute os livete/then sent Jesus two off his disciples/sas

vingetothem: Gointothetounethatlyeth over adavnstevou/ad anonveshall funde an assebos lunde/and hercolte with her lose the and bringe them unto me. Und if eny man save ought unto you / saverethat roure master hath neade off them and strength wave be will let them ao. 2111 this was donne to fulfyll that which was spos Febythe prophet Sayinge: Tell ve the doughter of Sion: beholde thy finge cometh unto the mes te sittinge ppo an asse and a colte the foole off an affersed to the you fe. The disciples went ad did as Jesus comanded them and brought the asseand the colte/and put on then there clothes/ land set him there on. Many of the people spreed theire garmet? in the wate, other cut doune bras unches from the trees and strawed them in the wave. Mozeover the people that wet before fo they also that cam after cried sayinge: hosianna to the sone of Davig. Bleffed be he that cometh in the name of the lorde hosianna in the hvest.

Ind when he was come in to Jerusalem/all the cite was moved/sayinge: who ye this? Ind the people/sayde: thys ye Jesus the people off nazareth a cite of galile. Ind Jesus went i to the temple of god/and caste out all the that bought ad solde in the teple/ad overthrew the tables of the mony changers/ad the seats of the that solde doves. Ind saide to the sit is writte/mine house shalte called the house off prayer/buttyehave made it a den of the ves. Ind the blinde and the halt cato hymin the temple/and he healed the.

the marveylles thatt he dyd/2ind the chyldren

cryinge in the temple and fayinge hosianna to the sonne of David they desdayned and sayde onto hymihearest thou what these sayer Jesus Sayde unto them: have re never redde off the mouth off babes and suckelinge thou haste 028 Deyned prayser 2Ind heleftethem and went out of the cite unto bethani ad passed the tyme there In the mornynge as he returned in to the cite ageyne hehungred and spyed a fyggetree ithe mave/and camtoit/and founde nothinge there on/butleves only/ad faid to it/never frute gros we othe hece forwards. And anothe frace tree myddered awaye. Ind when his disciples same that they marvelled sayinge: Some soneis the fyadetree myddered awaye? Jesus aswered ad fayde unto them: Devely I save unto you vff ye shallhavefayth ad shall not dout reshall nott only dothat which y have done to the frage tree: but also yfye shall save unto this moutayne tas Fethy silfea waye ad cast thy silfei to the see it shalbedone. Ind whatsoever thige ve shall are youre prayers (ifye beleve) ye shall receave hit 2(nd when he was come into the temple the thefe prest and the senior of the people ca vnto him as hewas teachige ad fayde: by mhat aucs tozite doest thou these thias? and who gave the this power? Jesus answered and sayde vnto the: Talso well are of you a certayne question/ which if reasovleme vin lyte wyse wyll tell you bywhat auctorite Toothese thiaf. Whecewas thebaptiof Thon: from heven / 02 of men: 2(nd they thought i them selves sayingeryf we shall save/from heve/hewell save unto us: why dyd

renotthen belevehym?but and iff weshall save ofmen thenfearewethepeople. For all mehels de Ihon as a prophet. And they answered Tes fus/and fayde: we cannot tell. Se lyte wyfe fayd onto them: nether tell Jyou by what auctorite y dothesethigs. What saye ye to thys? a certayne man had if fones/ and cam to the elder fayinge: goand worfe to daye in my vyneyarde. Zeans wered and sayd I wyll not; but afterwarderes pented and went. The cambe to the seconde ad fardelyfewyfer and he answered and farde: 3 will fyr:yetwenthe not. Wehdder of thefe if ful fylled there fathers wyll? 2(nd they fayde onto hym: thefyrst. Jesus sayde unto them: verely 3 saye onto you that the publicans and the hars lort spal come into the Frnadoni off God before you. Soz Thou ca vnto you in the wave of right temesnes/ and rebeleved hymnot. but the pubs licans and the whooses beleved hym. But ye (though resament) retwere not moved with res pentaunce that remight afterwarde have bes Berfe another similitude. Thes (leved bym. rewas a certayne housoblder whych seta vyns eyarde/and hedged it roude obout/and made a wynpzesseinit/ and bilta tower/ and lettit out to husbandme and went in to a straunge couns tre. And whe the tyme of the frute drewe neare he sent his servaunts to the husbandmen tores ceave the frutt of it/ ad the husbandme caught his servaut? ad bet wo tylled another aditos ned another. Againe he sent other servaut moo then the fyrst and they served them lyte wyse. But last of all he sent onto them bys awne sons

ne/sayinge: they wyll fearemy sonne. When the husbandmen sawe his sonne/they sayde among gethem selves: Thysys the heyre/come on lett vs tyll hym/and lett vs take hys inherytauceto oure selves. And they caught hym and thrust hi out of the vyneyarde/ad shlewe him. When the lorde of the vyneyarde commeth: what wyll he do with those husbandmen? They sayde vnto hym: he will evyll destroye those evyll persons/and wyll lett out hys vyneyarde vnto other huse bandme/whych shall delyver hym his frute att tymes convenient.

Jesus saide unto them: dyd ye never redde in the scripturs? the same stone which the bylders resused/is set i the pricypall parte of the corner. this was the lordes doinge/ad yt is mervelous i

oureeyes. Therfore saye I vnto you the kidom of god shalbe taken from you and shalbe geve to the getyls which shall brynde forth the frutes off it. And who soever shall fall on thy stone shalbe alto broken And who soever thys stone shall fall oppo he shall grynde him to powder. And whethe chefeprest so pharyses herde his

similitudes they perceaved that he spate of the. 21nd they went about to laye hond on hymbut they feared the people because they couted hym

as a prophet. 2ind Jesus answered and spake onto them agayne in similitudes sayinge.

The voij. Chapter.

Zekungdom of heve is lyke vnto a certays nckinge/which maryed his sonne/ad sent forth his servaunts/to call the that were by d to

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the weddige and they woldenott come. Algeyne he sent forth other servaunts saying estell them which are bydde: Lo Thave prepared mydyns ner myne oren and my fatlings are kylled and all thigs are redy come unto the mariage. They made light of it and went their wayes: won to his fernic place another about his merchandys se the remnaunt toke his servaunts and intreasted them ungoodly and slewethe. When the fins geherde that he was wroth and sent forth his warryers and distroyed those murtheres and

brent oppetheire cite.

Then sayde he to hys servaunts: The weddis Cewasprepared:butt they which were bydden thereto/were not worthy. Govetherefore out? to the hye ways and as many as ye fynder byd them to the mariage. The servaunts went out in to the wayes and gaddered togedder as many as they coulde fynde booth good and bad and the weddige was furnyffied with gestf. The Fis gecain to viset hys gest? and spred there a ma which had not on a weddinge garmet and fays de unto hym: frende/howe campst thou in hyds der and hast not on aweddyng garmet? and he was even spechlesse The sayde the tynge to hys ministersitate and bynde hym hande and fote/ and caste hyminto vtter derdines, thereshalbe wevinde ad anassinge ofteth. For many arecals led and feame bechofen.

they myght tagle him his wordf. And sent vns to hithere disciples with herodf servauntf/says ingermaster/we knowe that thou arte true/and

that thou teachest the waye of god trueli/nether carest for eny man/for thou cosydrest nott mens nesestate. Tell vs there fore: howethynteste thou risit lawfull to yeve tribute vnto Cesar/or not. Jesus perceaved there wylynes/ adsavder why tempte ye me ye ypocrytes? lett me sethe tribute money. Ind they toke hym a peny. Ind he sayde vnto them: whose is thy symage adsusperscripció? They sayde vnto hym: Cesars. The sayde he vnto the: Geve therefore to Cesar/that which is cesarst and geve vnto god/that which is godd. Whe they herde that they marvelled/

and lefte bym and went there wave. The fame dave the faduces cam unto hum (which fave that there is no resurreccion) and they ared hym saynge: Master/Moses bade if aman dye havingeno dyldze that the brother Marphis wyfe, and reyse oppe seed onto his brother. Therewere with vs feve brethren, the fyrst Maried and dyed with out yffheme and leftehys myfevnto hys brother. Lyfe wife the feconde and the theyd vnto the seventhe Laste of all the woman dred also. Towein the refurs reccion whose wyfe shall spe be of the vift for all hadher. Jesus answered and sayde unto them: vearedeceaved and knowe not what the fcrips ture meaneth/noryett the vertue of god. Sor in the resurrecció they nether Mary noz are Mas ryed:but are as the angels of god in heven.

As touchynge the resurrection off the deed: have renott redde what ys sayde onto you off god/which sayeth Jam Abrahams God/and Wsaaks God/and the God of Jacob: God ys

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nott the god of the deed: but of the lyvinge. 2(nd when the people herdethat/ they were aftonyed at hys doctrine.

had put the saduces to silence they drewe to geds der sad wo of the whych was a doctour off lawe ared him a question temptinge him sad sayinger Master whych is the grett comaundment in the lawe? Jesus sayde unto him: thous halt love thy lorde god with all thyme herte with all thy sous le and with all thy mynde. This is the furst and that grett comaundment. And there ys another lyfe unto thys. Thou shalt love thy neneghbour as thy selfe. In these two comaundments hand geall the lawe and the prophetts.

Jesus ared the sayinge: what this eye of Christ whose some is her they say de unto hymithe sons ne of david. Se say de unto the showe then doeth david in spirite call him lorde sayinger The lors de say de to my lorde sytt on my ryght honde: tyll I make thy ne ennemyes thy fote stole. If david call him lorde: howe is he then his some? Ind none of them coulde answere his ageyne one work de. Victher durste enyman from that daye forth are hymeny moo questions.

The. priij. Chapter.

Benspake Jesus to the people and to hys disciples saying: The scrybs and the phas rises sitt i moses seate what soever they by dyou observe that observe ad do: but after their wors keand they byndehevy burthens ad greveous to beboine/ and ley the on menes shulders: but they the sylfe wylnot move them with one fynder. All there wortfthey do forto be sene of men. They settas broadethere philateris fad matelarge borders on there garmentt? ad love to sytt vppermoste atfeast? and to have the chefe seat? in the synas goggf/and gretyngfinthemartetfad to be cals

led ofmen Rabi.

But ve shall nott suffre youre selves to be cals led rabi/for oneys youre master/that is to wytt Christ. ad all ye are brethre. Ind call ye no man pourefather otheerth for one is youre father/ and heis in heven, bevenot called masters / foz oneys youre master/and he is Chaist. Bethatis greateste amongeyou/shalbevoure servaunte. Butwhosoeverexalteth hym silfe/shalbebzous ghtlowe.and hethat submitteth him silfe shals beeralted.

Wobe unto you scribs and pharises dissemble ers for resheet up the kyngdom of heven before men: veyoure selves goo nott in/nether suffre ve

them that come to enter in.

mobe unto you scribes and pharises / for ye devoure widdowes houses / ad that under a cos loure of praying longe prayers/wherfore ye she

all receave greater damnacion.

Mobeunto you scribes and pharifes ypocris tes/forvecompassesee and londe/ to brynde one in toyoure belefer ad when ye have brought him vemate hym two folde more the dylde off hell then peyoure selves are.

m wo beanto you blynd gides/for ye saye; whs

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ofoever sweare by the temple/ytys nothige: but whosoever sweare by the golde of the teple heis detter. ve foles ad bliderwhether is greater/the golde or the teple that sanctifyeth the golde. ad whosoever sweareth by the aulter it is nothige: but who soever sweareth by the offerige that lyes th othe aultrevs detter. ve foles ad blide: whes ther is greater the offerige or the aultrembrd fanctifyeth the offeriger who soever therfore fins eareth bethe aultresweareth biitsad by all that thereois. And whosoever sweareth by the teple sweareth byit aby hymthat dwelleth therein. 2(nd hethat sweareth by heve sweareth by the feate of god/and by hymthat sytteth there on.

mwobetovouscryb? adpharises desemblers, for yetythe mynt/annys/and comen/adleave thewaygthtyer mattres of the lawe o done inds gement/mercy/and fayth: these ought veto has vedone and not to have lefte the othre ondone. Reblinde gydes/which strayne out a gnat/and

Imalowe a cammell.

Wobetovouscrybfadpharises procritf for vemateclenethe vtter side off the cuppe/and off theplatter: but with in they arefull of brybery and excesse. Thou blynde pharise / clense fyrst/ that which is with in the cuppe and the platter/

that the outsyde maye also be clene.

mwobetorouscrybs/ and pharises ypocrits/ for ye are lyte unto paynted tombes which ans perebeautyfulloutwards:but are with ifull off deed mes bones ad of all fylthynes. So are ye/ for outward ve appererightous unto me/whe with in yeare full of diffimulacion ad iniquite.

1000 be unto you feribf and pharifes proceys tf/ffozyebildethetombes off the prophetf, and garnisshethesepulchres offinste men/and save: Afmehad benein ourefathers tyme/we wolde nothavebenepartners with them in the bloud of the prophets. So are ve witnesses unto youre selves/that ve are the childze of the which killed the prophetf. Sulfyll velyte wyse the measure of youre fathers: ve serpent fad generació of vis pers/howeshall vescape the dapnació of hell? 1 Moherfozebeholdey sedevnto you prophet? wyseme/and scribf/ad off the some shall ye tyll and crucifie and some shall ye scourge in youre synagogaf/and persecute from cite to cite/thatt all righteous bloud may fall on you which was speed apon the erth from the bloud of rtahtous 21bell/onto the bloud of Jacharias the sonne of Barachias/whom vessewe betwene the temple ad the altre: Verely v say vnto you, all these this af shall light aponthis generacio. Zierusalem Ziernsalem which tyllest proptet? andstonest thewhich aresent to the: howe ofte wolde Thas ve aaddered thy children to aedder / as the hene aaddzeth her chickes und her wunaf?but ye wol de notibeholde youre habitació shalbe lefte vns to vou desolate. For y save unto vou reshall not seme hence forthe tyll that ye save: blessed ys he that commeth in the na me off the lorde.

The poiiij. Chapter.

Ateple: ad his disciples ca to hym for to shes we hym the byldinge of the temple. Jesus sayde

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onto them: se ye not all the sethings? verely y saye onto you. There shall not be here leeft one stone oppon another/that shall not be destroyed.

disciples ca onto hym secretly sayinge: Tell vs/ when this shalber and what signe shalbe of thy commige/and of the ede of the worlder ad Jesus answered/and sayde onto the: Take hede/ that no man desceave you/for many shall come imp names saige: yam Christ/ad shall deceave many

Meshall heare of warres/and of the noyse of warrs/but sethat ye be not troubled/for all thes sethings must come to passe/but the ende is not yet. For nacion shall ryse ageynste nacion/and realme ageynste realme: and there shalbe pestiviece/and hoger/and erth quatters. 2011 these are the beginnings offsorowes.

Evil you and yeshalbe hated off all nacions ffor my names sate: at the shall many fall at shall be traye won another and shall hate won the os ther and many falce prophet? shall arrse and shall deceave many; and because iniquite shall have the opper hande the love of many shall as bate. But he that edureth to the ede shalbe safe. 21nd this Gospell off the tyngdom shalbe prease the diall the worlde for a witnes onto all nacis ons and then shall the ende come.

Tolació (spoke of by Daniell the prophet) stodet the holy place: who so ever redeth it let hym vn; derstonde it. Then let them which be in inty six into the mountagnes. 2(nd lett hym whych is on Letth.

thehouse toppe/not come doune to take enytige ont of his house. Tether let hym which is in the felde/returne backeto fetche his clothes. Wo be ithose dayes to the that are with chylde/and to them that geve sucke. Butt praye that your stys ght be not ithe wither/nether of the saboth daye. For the shalbe greate tribulacion suche as was not from the beginninge off the worlde to this tys me/ner shalbe. De ad except those dayes shulde be shortened shulde no slesse shalbe shortened. Thulde no slesse shalbe shortened.

Then yffeny man shall save unto you: lo here is Christ or there is Christ beleve it not: ffor the ever hall arise falce christes and falce prophets and shall geve greate signes and wonders. So greatly that yffit were possible even the chosen shulde be brought ito erroure. Take hede Thas vetolde you before. Afthey shall save unto you: lo he is in the desert go not forth: yff they save: lo he is in the secret places beleve nott. For as the lightnynge cometh out off the eest and shy neth unto the weest: so shall the comynge off the some of man be. For where so ever a deed body is even thy ther will the egles resorte.

Jumediatly after the tribulacions off those dayes/shall the sun be derkeneth: and the mone shall not geve her light/and the starrs shall fall from heven/and the powers of heve shall move 2nd then shall appear the sygne of the sonne off man in heven. 2nd then shall all the kynreddes of the erth morne/ad they shall se the sone of marin seven. And they shall se the sone of marin seven ad they shall se the sone of marin seven and he shall sende his angells with the greate voyce of a tromp/ad they shall gadder to

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geother his chosen from the fower wyndes: and from the one ende off the worlde to the other.

Dearne a similitude of the fygge tree: whe his braunches are yet tender and his leves sproge yet nowe that sommer is nye. Soly the wyse whe ye se all the sethynges be ye sure that it is neare even at the dozes. Derely Jaye unto you that this generacion shall not passe tyll all befulfills ed. Zeve and erth shall perishe: but my word shall abyde. But of that daye ad houre know the noma no not the angels of heve but my father was sto conty.

lyte wyseshall the comynge of the sonne off man be. For as in the dayes before the floud: they dyd eate and drynte/mary/and were maried/even onto the dayethat Toe entred in to the shyppe/and knewe of nothynge tyll the floude cam ad tos te them all awaye. So shall also the commynge off the sonne off man be. Then two shalle in the feldes/the one shall be receaved/z the other shas the refused. two shalle gryndige at the myll: the one shalle receaved/ad the other shall erefused

houre your emaster wyll come. Off this be sure that yff the good man off the house knew what hour ethe these wolde come the wolde surely was the and not suffre his house to be broke uppe. Therfore beye also redy for what hour eye tike less of ithe same shall the some of ma come. who is a faythfull servaute ad wyle who his master hath made ruler over his housholde for to get be them meate in season coveniet? happy is that servaunt whom hys master (when he cometh)

£ iiij

Thall finde so doinge. Verely place unto you he shall make him ruler over all his good? but and yf the coyll servaunt shall saye in his herte my master wyll differ his commynge, and begyn to smyte his felowes: ye and to eate and to drynke with the dronke: that servaunts master wyll cos me in adape when he loketh not for hym: and in an houre that he is not ware of and wyll devyd hym, and geve hym his rewarde weth ypocrits. There shalbe wepinge and gnashinge of tethe.

The. ppv. Chapter.

Zen the kyngdom of heven shalbe lykened ontor virgins/which toke their lampes/ and wet to mete the bayd grom: fyve of them wes refolyshe adfyve were wyfe. the foles tote thes irlampes buttofe none oyle with them. but the wysetofe orle with the in their vysellf with thes irlampes also. whylithe bryggrome tarved/all Nombredad flepte. Und even at mydnyght thes remas a cryemade: beholde the bardgrome cos meth goo and mete hym. Then all those virgins arose/ad prepared their lapes. And the folrshe faydeto the myse: deve vs of your eoyle for our lampes goo out?butthe wyse answered/savige: not so lest there be not ynought for vs and you but goo rather to the that sell / and by for youre selves. In coclusion whyll they went to bye the bzydgrom cam: ad they that were redy/went in with hym to the weddige / ad the gate was shett pppe: Afterwards cam also the other virgins/ sayinge:master master open to vs. but he as wes red/and sayde: verely Isage unto you: y knowe

DfS.Mathew.

so poppi.

younot: loke that ye watche there fore for ye kns owe nether the daye nor yet the houre when the

sonne of manshall come.

Lyfwyfe as a certeyne ma redy to take his iors ney to a straunge countre/ called bys servaunt? to hymland delyvered to them hys good of. 2ind vnto wo he gave v. talentf/to another n. and to another oneito every man after his abilite/and Areyaht wave departed. Then he that hadde res ceaved the fyvetalentf/went and bestowed thes and wane other frve. Lyfwyfe he that receaved nayned other n. but he that receaved one/went and digged a pitt ithe erth and hyd his mafters money. After a loge season the lorde of those sers vaunts cam and reckened with them. The cam he that had receaved five talentfrand brought other fyve sayinge master thou delivered ons to me froetaletfolo Thave gayned with the fys vemo. Lis master laide unto hi:well good sers vaunt and farthful Thou hast bene farthfull? Ivtell Twellmafe the ruler over moche entres īto thy masters ioye. Also he that receaved gtas lentf cam and sayde: master thou delyvered? unto megtalentfo Thave wone gother with them, his master saide unto hym/well good sers vaunt and faythfull thou hast bene faythfull? litell/ I woll makethe ruler over moche/goin into thy masters iove.

To ad faid: master / I considered that thou wast an harde man / which repest wherethou soweds not / ad gadderest where thou straweds not / ad was affrayde / and went and hyd thy talent in

Ev

theerth: lo/thou hast thyn awne. his master as wered/and sayde unto hym: evyll servaunt and sewthfull/thou knewest that I repe where I sowed nott; and gaddie where I strawed nott: thou oughtest there soze to have had my money to the chaungers/and the at my comynge shull de I have receaved my money with vauntage. Take therefore the talent from hym/and geve hit unto hi which hath, r. talents. for unto every man that hath shall geven/and he shall have aboudance. Ind from hym that hath not shall be taken awaye/evethat he hath. Ind cast that unprophetable servaut ito utter dereines/thes resalbe wepynge/and gnasshinge of theth.

Mohen the sone of man shall come in hys mas teste/and all hys holy angellf with hi/ the shall he sytt opponthe seate of his maieste/and befos rehym shalbe gaddred all nacios. And he shall sever them wonfrom another as a shepherde putteth asunder the shepe from the gootes. 21nd he shall sett the shepe on his right hode, and the gotes on his lyfte honde. Then shall the Fynge fave to them on his right honde: Come ve bleffed chyloze of my father/inheret ve the fynado bres pared for you from the beginnige of the worlde. for I was anhongred and ve gave memeate. I thursted ad ye gave me drinte. I was herbrous lesse and velodged me. Twas nated and veclos thed me: I was sicke and pevisited me. I was in preson and recam onto me.

The shall the tuste answere hymsavinge: masts er/when sawe we the anhongred an feed the? or a thurst and gave the drynker whe sawe we

Df.S. Wathew. Fo. popvij.

the herbroulesse / ad lodged the for nated ad clos theo the for when sawe we the sicte / or in preson ad cam unto the find the tynge shall answere/ and saye unto them: verely I saye unto you: i as modre as ye have done it untowon of the leest of these my brethren: ye have done it to me.

Then shall the kynge save unto the that shals be on the lyste hande: departe from meye cours sed into everlastinge fire/which is prepared for the devyll and hys angels. For I was an huns gred/and ye gave me no meate. I thursted/and ye gave me no drynke. I was herbroulesse/and ye lodged me nott. I was naked/and ye clothed me nott. I was sycke and in preson/and ye visit ted me not.

Thenshall they also answere hym sayinger master whe sawe we the anhugred / or a thurst / or herbroulesse / or naked / or sicke / or in preson / and have not ministred unto the? then shall he answere the / and saye: Verily I saye unto you / in as moche as ye dyd it nott to won off the leest of these / ye dyd it nott to me. And these shall go into everlastinge payne: And the rightous into lyfe eternall.

The vyvj. Chapter.

17d hitfolowed: whe Jesus had fynished all these savigs he sayd unto his disciples: pernowe that after. §. dayes shalbe ester. § d the some of mashalbe dely vered for to be crucified. Then assembled to gedder the chefeprest and scrybs and seniours yf the people in to the palice off the hye preste, which was called Cayphast

and heelde a counsell/howethey mygt take Jes sus by suttelte/and kyll him: butt they sayd/not on the holy daye/lest eny trouble aryse amonge

thepeople.

when Jesus was in bethany ithe house of Symothelypper/there cam onto him a womar which had an alablaster bore of precious oynt? met and powzed it on his heed as he sate att the bourde. when his disciples sawe that they had indignacio savige: what neded this wast? This oyntment myght have bene well solde and yeve to the pouze. Whe Jesus understod that hesas yde unto them: why trouble ye the woman? The hath wroght a good worke apon me. for yeshall have povze folke alwayes with you/ Buttme shall yenot have all wayes. And in that she cas sted this owntmet on my body she dyd hit to bus ry me with all. Verely Isage unto you wheres soever this gospell shalbe preached throughous teall the worlder thereshall also thys thatt she hath done betolde for a memoriall of her.

oth went unto the chefe prests and sayd: whate well regeve me and Jwyll delyver hym unto you? And they apoynted unto hym thirty peces of sylver. And from that tyme he sought oportus

nitetobetravelym.

The fyrst daye of vnlevended breed the discis ples cato Jesus sayinge vnto hym: where wylt thou that we prepare for the to eate the ester las ber 21nd he said: To into the cite vnto souche as man and saye to hym: the master sayeth my tys meys almoste come. I wyll tepeniyne ester att

IIIf. S. Mathew. Fo. popviij.

thy housse with my disciples. Ind the disciples dyd as Jesus had apoynted them and maderes

dy the ester lambe.

the rif. and as they dyd eate he say de: Verely I saie unto you that wo of you shall bertraye me. Und they were excedige sorofull ad began ever ryman to saye unto bym: ys hit I master: he as wered and say de: he that depeth his honde with me i the dishe shall betraye me. The sone of mas goeth as yt is wrytten of him: butt wo be to that man by whom the sonne of man shalbe betras yed. It had bene good for that man yif he had never bene borne.

Then Judas which betrayed him/answered and sayde: ys yt Imaster? Se sayde unto hym: thou haste saide. Us they ate/Jesus to be deced/and gave thant? beate it/ad gave it to his disciples/and sayde: Tate/eate/thys ys my body. Und to be the cuppe/and gave thant? and gas veit them/sayinge: drinke of it every won. This ys my bloudde of the new etestamet/which shall be shedde for many/for the for yevenes of spiese. I saye unto you: I wyll not drynte hence foorth fo this frute of the vynetice/Ontyll that daye/when I shall drynte it new e with you in my far ders kundom.

Ind whethey had sayd grace/they went out into mounte olyvete. The sayd Jesus vnto their all respall fall this nyght be cause of me. For yt ys wrytten: I wyll smytethes shepherde/and the shepe of the flockes shalbes scattered abroade. But after Jamrysen ageyne/Jwyll goo before you

intogalile. Peter answered and sayde unto hi:
though all men shulde behurte by the yett wyll
not I behurte. Jesus sayde unto hym: verely I
saye unto the that thys same night before the
cocfe crowe thoushalt denye me theyse. Peter
sayde unto hym: Lift I shulded ye with the yet
wyll I not denye the lyfe wyse also sayde all the

disciples.

Thewent Jesus with the into a place which ys called gethsemane and sayde unto hys discis ples: sittyehere whyll Igo and prayeyonder. 2(nd hetofewith hym Peter and the two sonnes ofzebede/and began to were sozofull and to bei an adony. Thefayd Jesus vnto them:my soule is hevy eve voto the deeth: Tary ye here ad wats chewith me. And hewent a way a lytell aparte/ and fell flatt onlys face ad prayed sayinge: O my father/yfitbepostyble/lettthis cuppe vaste fromme.neverthelesse/nottas Jwyll/butt as thou wylt. And he cam voto hys disciples and foundethem aslepe/and sayde to Peter: what/ couldevenot watche with me one houre? watche and praye that ve fall not into temptacion. The spiriteys willynge butthe flesshe is weeke.

inge: O my father/yf this cuppe can nott passe away from me/but that I drynke of it/thy will be fulfylled. And he cam/and founde the a slepe a gayne. For their eyes were hevy. And he leffte them and went agayne and prayed the thrid we me savige the same wordes. Then cam he to hys disciples and sayd unto the: Slepe hence forth/and take your excest. Take hede the hour eis at

II If S. Wathew. Fo. ppyip.

honde/and the sonne of man shalbe betrayed in to the honds of synners. Ryse/lett vs be goinge/

beis at honde that shall betrayeme.

m Whyllheyetspake lo Judas wo of the twels vecam' and with him a greate multitude with sweardes and staves/whych were sent from the chefeprestes and semours of the people. Zethat betraved hym/gavethematofe/sayinge:whos soever Ikysse/that same is he/ley hondf on hi. And forth withall he cam to Jesus/and sayde: hayllmaster. And kyssed him. And Jesus sayde unto hi:frende/wherfore arte thou come? The cather and laved hondes on Jesus ad tote him: 2(nd beholde/won of them which were with Jesus/stretched oute his hove ad dzue his swes arde/and strote a servaunt of the hye preste/ad Imote of his eare. Then fayde Jefus onto hym: puttoppethy sweardeintohis sheathe. for all they that ley hod on the swearde shall perfishe with the swearde. Other thynkest thou that 3 canot prayemy father ad heshall gevernemoo then rij. legions of angell? howe then shall the scriptures befulfylled for somuste it be.

The same tyme sayd Jesus to the multitude: ye become out as it were onto a these/ with swee ardes and staves for to takeme: dayly I sate a monge you teachinge in the teple/and ye tokeme not. All this was done that the scripturs off the prophetts myght be fulfilled. Then all his disciples for soke him and sleed, Ind they toke Jes sus and leed hymto Cayphas the hye preeste/ where the scrybes and the senyours were assents bled. Peter followed hym a farre of/onto the hye

prestes place. And went i and sate with the sers

vaunts to setheende.

the counsell/sought false witnes ageiste Jesus/
for to put him to deeth/and they founde none. in
somothe that when many false witnesses ca/yet
founde they none. At the last cam two false wyts
nesses ad sayd: This felowe saide: Jea distroye
the teple of god/and by lde the same in in dayes.

answerest thou nothinger howe is it that these beare witnes ageynst the butt Jesus helde hys peace: And the chefe preeste answered and said to hym: I charge the in the name off the lyvinge god that thou tell vs whether thou be christ the sone of god: Jesus sayd to him: thou haste sayd. Teverthelesse Jsaye unto you here after shall ye se the sonne of man syttige on the right honde of power and come in the clowddes of the stye.

Then the hye presterent his clothes sayinger Zehath blasphemed: what nede we offeny mod witnesses Lo/nowehave yeherde his blasphs emy: what thynckeyer They answered ad sayd: he is worthy to dye. Then spat they in hys face/ and bett him with there fistes. And other smote him with the palme of there honds on the face/ saynge: arede to vs Christ/ who ys he that smot

te the?

Peter sate with out ithe palice/and a damsell cam to hym/saynge: Thou also waste with Jes sus of galile: he denyed before them all sayinge: I wootnot what thou sayst, whe he was gone out into the poorche/another wenche sawe hym

of. S. Mathew.

fo. vl.

memas also with Jesus of nazareth: And agas yne he denyed with an oother ad sayde: Jknowe not the man. And after a whyle cam unto hym they that stode by erad sayde unto peter: sur ly thou arte even won of them for they speache bes wreyeth the. The began he to course and to swe are that he knew not the man. And immedyats ly the coeke knew and peter remembred the woods of Jesus whych he sayde unto hym: before the coeke crowe thou shall deny methryse. And went out at the dozes and wepte bitterly.

The pyvij. Chapter.

Zethemoznyngewas come/all the ches fe prest são senyours off the people helde a counsayle agenst Jesu/to put hym to deth/são brought hym bounde and dely vered hym vnto poncius Pylatethe de byte.

that he was codempned herepented him sylfe and brought ageyne the rr. platt off sylver to the chefe prest ad senyour sayinge: Thave syns ned betraying the innocet bloud. And they says derwhat is that to vs? se thoutothat. And he cast downe the sylver plats in the temple and desparted and went and hounge hym sylfe.

The chefe prestes tote the sylver platts and saydrit is not lawfull for to put them i to the tres a sury because it is the proce of bloud. And they tote counsell and bought with them a potters felde to bury stragers in. wherfore that felde is called the felde of bloud vntyll this daye. The

was fullfylled / that which was spoke by Terez mithepepphet sayinge: ad they tote rer. sylver platithe value of him that was payled whom they bought of the chyldren of israbel and they gavethemforthepotters felde/as the lorde aps

poynted me.

Tesus stode before the debite and the debite are ed him saynge: Artethouthekynge of the iwes? Jesus sayd unto hym: Thou sayest. whehe was accused of the chefe preestes ad seniourf / he ans Swered nothinge. The faye Pilate onto him: hes arest thou not howe many thias they lave avens Metherad he answered him to never aworde. in Somochethat the debyte marveylled very fore.

Attthatfeest/the debyte was wote to deliver unto the peplea presoner whom they wolde dos Te. Zehadethena notable presoner called Bars rabas. Und when they were gaddered together Pilatefayde unto them: whether wyll ve that v gevelossentoyou/barrabas/or Jesus which is called Cryft? For he fewewell that for envy they had dely vered hym.

Mohen he was fett doune to geve indgement his myfe fent to hym fayinge: have thou nothis geto dowith that infte mas Thave suffered mas

nythingf this daye in my flepe about hym.

The chefe preestes ad the seniours had parfw? aded the people that they shulde are barrabas ad shulde destroye Jesus. The debite answered ad sarde unto them: whether of the twavne will vethat I lettloffe unto you? Und they sayde barrabas. Pilatesayde unto the: what shall 3 Do then with Jesus which is called Crist. They

alllayde to hym: letthym be crucified. Then fayoethe debite: what evyll hath he done? 2(nd they creed the moze saynge: lett hi be crucified.

When Pilate sawethat he prevayled nothins de/buttthatmoarebusenes was made / hetoke waterad washed his hondes before the people favinge: Jaminnocent of the bloud of this infte person/and that ye shall se. Then answered all the people and saydethis bloud fall on vs/and on oure children. Then lett he Barrabas looffe unto them ad scourged Jesus and delyvered he to be crucified. Then the soudcours of the debite tote Jesus unto the comenhall and gaddered unto him all the copany. 2(nd stripped hym/ ad put on hym a purpyll roobe/and platted a crous ne off thornes and putt vppon hys heed and a rede in his ryght honde, 2ind bowed theire fines es before him/ faying:hayle finge of the iewes/ and spitted uppo hym/ and tofetherede ad sms cote hym on the heed.

And whethey had mocked hi they toke the ros beoff hymageyne and puthis awnercymet on hi and leed hymawaye to crucify hym, 2Ind as they cam out they founde a man of cyre named Simo: hi they copelled to beare his croffe. 2(nd ca vnto the place which is called golgotha (the atisto fave a place of deed mes fcull?) and they dave hi veneger to daynte myrte with gall. 21nd whehehad tafted there of he wolde not drinke.

Whethey had crucified hym they parted his carmentf/addidcaft lottf. Tofulfyll that was fpote by the prophet: They have parted my gas ement? amogethem: and apon my vesture have

5 1

castlottf.and they sate and watched hym there. And they set uppe over his heed the cause of his deeth written. This is Jesus the Fynge of theies wes. And there were two theves crucified with hym/won on the right honde/ and another on

thelyfte honde.

They that passed by revyled hym waggynge ther heeddes and savinge: Thou that destroyest the temple off God/ and byldestit in thredayes sarethysylfe. If thou bethesone of God/come doune from the crosse, Lykwyse also the prelats mocfigehym with the scribes and seniours fays de: Besaved other/hymsylfehecanotsave. Aff hebethekunge off Israhell: let hymnowe come doune from the crosse/and we woll beleve hym. Ze trusted in God/lett God delyver hymnome vfhewill have hym/forhe sayde/Jamthe sone off God. That same also the theves which wes recrucified with hym cast in his tethe.

From the firte houre was ther dercines over all the londe unto the nynth houre. 2(nd about the nynth houre Jesuscryed with a loude voys ce/ sayinge: Eli Eli lama sabathani. That is to fave/my God/my God/why hast thou for sate mer Some of them that stode there / when they herdethatsayde: This man calleth for Belias. And strenghtway won off them ranne and toke aspongeand filled it full of veneger/and put it on a rede/and gave hym to dzynfe. Other fayde let be let vs se whyther Belias wyll come ad des lyver hym. Jesus cryed agayne with a lowde porce and relded uppethe gooft.

21nd beholde the varle of the temple was rent

Dff.S.Mathew.

fo.plij.

intwoparties from the toppe to the bottom fad theerth did quate/and the stones did rent/and graves did open/and the bodies off many fayns ctf which flept/arose: and cam out off their gras ves after his resurreccion/and cam in to the hos ly cite, and appered onto many. 1

When the pery captayne, and they that were with hym watchige Jesus sawethe erth quate and those thyngs which hapened they feared greatly sayinge. Offa surete this was the sonne

off God.

And many weme were there beholdige hym a farre off/which folowed Jesus fro Galile/mis nistringevnto hym:amogethewhich was 21745 rymagdalen, and Marythemother off James and the mother of Joses/and the mother off Jes

bedes dyldren.

when the even was come there cam aryche ma off Aramathia named Joseph/which same alfowas Jefus disciple. Zewent to Pilate and begged the body of Jesus. Then Pilate comaus ded the body to be delivered. Ad Joseph toke the body and wrapped it in a clene lynnyne cloth/ and put it in his newe tobe, which he had hew? ant even in the rote, and rolled a greate stone to the doze of the sepulcre ad departed. There was Mary magdalene, and the other Mary sittinge over avenste the sepulcre.

The nerte daye that foloweth good frydayethe hyeprestes and pharises gotthem selves to Dis late and sayde: Syr weremeber that this des cepver sayde whyll he was yet alyve. After thre baves y myll ary feagayne commande therfore

S Hi.

The Gospett.

that the sepulcre be made sure vntyll the thyrd daye lest paraventure his disciples come and steale hymawaye and saye unto the people he ys rysen from deeth: 2snd then the laste erroure shalbe worsse then the sirst was. Pilate sayde unto them: Take watche men: Go and make ytt as sure as ye can. They wet and made the sepuls cresure with watche men and sealed the stone.

Theopviij. Chapter.

Besaboth daye atteve which dauneth the mozove after the saboth Mary magdales neand the other Mary cam to sethe sepulcre.

Jorthe angell of the lorde descended from hever and cam and rowlled backe the stone from the dore and sate apon it. Sis countenaunce was lykelyghtnynge ad his raymet whyte as snowe for feare of hym the kepers were astunyed and were as deed men.

The angell answered and sayde to the weme? Feareye not. Iknowe wele ye seke Jesus which was crucified; he is not here; he is ryse as he says de. Come and sethe place where the lorde was put. And goo quickly and tell his disciples that he is rysen from deeth. And beholde he wyll go before you into Galile there ye shall sehym. Lo Ihave tolde you.

2snd they departed quickly from the sepulcre with feare and greate Joye. Ind did runne to bringe his disciples worde. Und as they went to tell his disciples, beholde. Jesus mett them says inge: God spede you. They cam ad held hym by

III If. S. Wathew. Fo. plij.

thefete and worshipped hym. The sayde Jesus pntothem: benotafrayde: Goand tell my bres thren/that they goo into galile/and there shall they se me. When they were gone. beholde some of the fepers cam in to the cite/and shewed vnto the prelattf / all thinges which had hapened. 2(nd they daddered them to dedder with the fes niourfand tote counsell ad gave large money unto the souders / savnge: Savethathis discis ples cambenyght/and stoole hymawaye whyll reslept. 2(nd yf this come to the rulers eares/we wyll peasehi fad make you safe. Ind they toke the money ad did as they were taught. And this saynais novsed amoaetheiewes unto this daye Then the ri. disciples went there waye into gas Tile in to amountayne where Jesus had appos unted them. And whether fame hym/they wors Thipped hym. But some of them douted. Jesus came and spate unto them / saynge: All power ys geven unto me in heve and in erth. Gothes refore and teacheall nacions/baptifynge them in the name of the father ad the sonne ad the holy gooft: Teach's ingetheto observe all thys af/whathsoever T comaunded vou. Andlo Jamwith you all

> Zere endeth the Gospell of S. Wathew.

waveeven untill the

ende off the

morlde.

f üğ

The Gospelloss. B.

The fyrst Chapter.



off the Gospell of Jesus Christithe sonne off God as yt ys written in the prophetts bes holde I sendemy messenger bes fore thy face whych shall prespare thy wave before the. The voyce of won that cryeth in the wildernes: prepare ye the wave

offthelorde/matchis pathes streyght.

Thon did baptise in the wyldernes/ and presente the baptim of repentaunce/for the remission of synnes. And all the londe officwry, and they of Jerusalem went out unto hym/and were all baptised of hym in the ryper Jordan/knowleds

gynge/theiresynnes.

Thon was clothed with cammylls heer and with a gerdyll off a beestes styn about hys loys nes. And he ate locusts ad wylde hony and pres ached sayinge: a stronger then I commeth after me whos shue latchett I am not worthy to stor upe doune and vilose. I have baptised you wis th water: but he shall baptise you with the holy goost.

112 Indyt cam to passe those dayes that I sus

of S. Marke.

fo pliig.

eafrom nazareth/a cite of galile: and was baps tised of Jhon in Jordan. And immediatly he ca out of the water/and sawe the hevens open/ad the holy goost descendinge vppon hym lyte a dos ve. And there cam a voyce from heve: Thou arte my deresonne/in whom J delite.

Midernes: and he was there in the wildernes el. dayes / and was tempted off Satan / and was with wylde beeftes. And the angels ministred

onto hym.

galile/preachynge the gospell off the fyngdom of god/and saynge: the tymeys ful come/ad the fyngdo of god of god is even att honde/repent and bes

leve the gospell.

mon and Andrewe his hrother castingenetts in to the see for they were fysshers. And Jesus sas yde unto them: folowe me and I wyll make you to be fysshers of ment. If and they strayght waye for sofe their netts and folowed him.

he sawe James the sonne off zebede, and Jhon his brother even as they were in the shippe dres synge their netts. And anon he called the. And they leeft their father Jebede in the shippe with hys heyred servaunts, and went their waye aff

ter hym.

maye on the sabot dayes he entred in to the sinas gogge and taught. And they mervelled atthys learninge. for he taught them as wo whych had

power with him and not as the scrybfdid.

with an unclene spirite ad he cryed sayinge: lett me alone: what have we to do with the Jesus of nazareth? artethou come to destroie vs. Thos we what thou arte thou artethat holy ma pros mysed of god. Ind Jesus rebuted him sayinge: hoolde thy pace and come out of the ma. Ind the unclene spirite tare him/cryed out with a lowde unclene spirite sping: what thige unclene spirite sping: what thige ye thys? what newe doctrine is thys? for he cos maundeth the foule spirits with power/ad they obeyehi. Inon his name spreed absoade throus shoute all the region borderinge on galile.

And immediatly as sonne as they were come out of the sinagogge/they entred in to the house of Symon and Andrew with James and Jhō. Symons mother elawelay sicke of a fiver/and annothey tolde hym of her. And he cam and to the tener by the honde and lifteher opperand the fiver for sofeher by and by: And she ministred

onto them.

brought onto him all that were discased/ad the that were possessed with devylsjand all the cite gaddred to geoder at the doze/ad he healed mas ny that were syste of dyners deseases. I And he cast out many: devyls ad suffered not the devyls to speake/because they knewe him.

and went out i to a solitary place/ ko there pras

Df.S.Warte. fo. plv.

red. And Simon and they that were with hym folowed after hym. And when they had founde hithey fayde onto him: all men sete for the and he fard unto the letus go into the next tounes! that y maye preache there also: for truly I ca out for that purpose. ad he preached itheir sinagogs gf/throughoutall galile / and cast devyls out. 2(nd there cam a leper to him besechinge him and fueled donne onto him, and fayde onto his vfthouwylt, thou arteable to make me clene. Jesus had copassio on him ad putforth his hos de touched him and sarde unto him: Twill be clene, and as sone as he had spote/immediatly the leprosy departed from him/ and he was des fed. 2(nd be charged bym and fent him awaye forthwith, and sayd unto him: Sethat thoutell noman/but gett the hence ad shewethy sylfe to thepresterand offer for thy clensynge those this af which Moses comaunded for a testemonial wnto the. But he (as sone as he was departed) begantotellmany thigf and to publyshe the des de/insomochethat Jesus couldeno more opely entreinto the cite but was with out idefert plas ces/and they cam to him from every quarter.

The.ij. Chapter.

Ster a feawedayes heentred ito Capernas im againe/and it was noyfed that he was i a housse: and a non many gaddered to gedder/in so moche that nowe there was no roume to receave them: no/nott in places a bout the dos re. And he preached wnto them. And there cam unto hymthat brought wone sycke off the

palsey/borne off fowermen: and be cause they could enot come nye unto hym for preace: They opened the rose of the house where he was. 21nd when they had broken yt ope/they lett down the beed where i the sicke of the palsey ley. Whe Jes sus sawe their fayth/he sayde to the sicke of the palsey/some thy synnes are for given the.

There were certeyne of the fcrybf fittinge/ad reasoninge in their herts: howe doeth thys felos weblasphemerwho ca forgeve synnes/but god only? And immediatly when Jesus perceaved ? his sprete that they so reasoned in them selves he savde unto them: why then teve soche thinges in voure hertfimhetherysiteafver to fave to the siche of the palsey/thy synnes ar forgevethe: 02 to fave/arvie/ tate pppe thy beed and walter That ve maye knowethat the fone of man hath power inerth to fordevesiñes he spate unto the side of the palsey: Tsave onto the arvse and tas Fe pp thy beed and gett the hens in to thyne as wnehousse. And by ad by he arose to tevp hys beed/and wet forth before them all in so moche that they were all amased and glozified god sas vinacimenever saweit on thys fassion.

the people resorted unto hym/and he taught the And as Jesus passed by he sawelevy the sonne of alphey/syt att the receyte of custome/and sax you unto him: foloweme. And he arose and folos wed hym. And yt cam to passe/as Jesus sate att meate in his housse/many pubplicans and syns ners sate att meate also with Jesus and his disciples. Sor there were many that folowed him.

Df.S.Marke.

fo.plvj.

And when the cribs and pharifes fawehimeas tewith publicans and synners they sayde vnto his disciples: howe is it that he eateth ad dayns Feth with publicans and fynners? when Tefus had herdethat/he sayd unto them. The whole bavenonede of the visicio: but the siche. Jeato cal the finers to repentaunce, and not the infe. 21nd the disciples of Tho and of the pharises Did faste and they ca and sayde onto him, who dothedisciples of Ihon and off the pharises fas Reland thy disciples fast nott. 2Ind Jesus fas vde unto them: ca the dyldren of a weddinge fas Re-whilsthebrydgrome is with them? Aslons de as they have the brydgrome with the they cannot faste. Butt the dayes wyll come whethe bryde grome shalbe taken from them and then Chall they faste in thoose dayes.

an olde garmet/for the taketh he awaye the nes we pece from the olde/and so is the rent worse.

In lyfemyse no man poureth newe wyne in to olde vessells for yf he do the newe wyne breas feth the vesselles and the wyne runeth out and the vessels are marde. But newe wyne must be voured in to newe vessells.

ne feldes on the sabboth daye/and his disciples as they went on their waye/began to plucke the eares of corne-And the pharises sayde unto his Take hede why do they on the sabboth daye that which is unlaufull? And he sayde unto the has re ye never redde what David did/whe hehad nede/and was anhogred bothe head they that

were with him? howethey went into the house of God in the dayes of Abiathar the hye prester and ate the halowed loves which is not laufull but for the prest only to eater a gave also to the which were with him? And he sayde to them: the saboth daye was made for man and not man for the saboth daye. Wherfore is the sone of mass lorde even of the saboth daye.

The.iij.Chapter.

there was a man which had a widdred hos deignd they watched him/to sely she wolde heas lehi on the saboth daye that they myght accuse hym. And he saide unto the man whych had the widdred honderaryse and stonde in the middes. And he sayd to them: whether ys it laufull to do a good dede of the saboth daye or an evylito say we a manes life or to tylic Butt they helde their peace. And he loted roundeaboute on them ans grely mornynge on the blindnes of their hertts/2 ind sayd to the man: stretch forth thyme honde. And he stretched it forth: And the honde was restored even as whole as the other.

The pharifes departed and strenght wave gaddred a counsell with them that belonged to Zerode agaynst hym that they myght destroye hi. And Jesus avoyded with his disciples to the see: and a greate multitude folowed him frog gas lile and from Jewry ad from hierusalem and from Joumea and from beonde Jordane: and they that dwelled about Tyre and Sido a gres atemultitude: which whe they hade herde what

Of S. Marke. So. plvis.

thynges he did / cam unto him.

Ind he comaunded his disciples/that a ships pe shulde wayte on him/because off the people/leste they shulde throunge hym. for he had heas led many/in somothe that they preased apo hi/for to touche hi/as many as had plagsand whe the vaciene sprits sawe him/they fell doune bes forehim/and cryed saying eithou arte the some of God: And he streyghtly charged the that they

Thulde not vtter him.

led unto him whom he wolde/and they cam uns to hi. And he ordeined the twelve that they shuls debe with him/a nd that he myght sende the to preache. And that they might have power to nes ale sy these and to cast out devylls. And he cals be unto Simon/to name/Peter. And he cals led James the sone of sebede/ad Jhon James brother/ad gave the bonarges to name/which is to saye the sones of thounder. And Andrewe/and Philippe/and Bartlemewe ad Mathewe/and Philippe/and Bartlemewe ad Mathewe/and Thomas/and James the sone of Alphey/and Taddeus/and Symon of cane/ad Judas is scarioth/whiche same also betrayed hym.

And they came vnto house / and the pes ople acsembled togedder agayne / so greattly that they had nott leesar somoche as to eatebres ed. And when they that longed vnto hym herde offit/they went out to holde hym. For they sas yde / he ys to servent, 12 nd the scribes which came from Jerusalem/sayde: he hath Beels zebub/and by the power off the chese devyll/casteth out the vylls. And he called them vnto

hym/andinsimilituds sayde unto them.

a realme be devided ageynsteit silfe/that reals mecanot endure. And if a house be devided as gaynsteit silfe/that reals mecanot endure. And if a house be devided as gaynsteit silfe/that house cannot continue: So yf Sata mateinsurrection agaynste him silfe/and be devided/he ca not continue/but hath an ende. To ma can entreinto a strongemans hous se/and tate awaye hys good f/ercepte he fyrst byndethat stroge ma and the spolye hys house.

Derely Jsaye unto you that all synnes shalbe forgeven unto mens dyldrent and blasphemy/where with they blaspheme, but he that blasphs emeth the holy goost/shall never have forgeves nest but is in daunger of eternall dampnacion. For they sayde/he had an unclene sprete.

And there cam his mother and his brithren/ and stode with oute/ and sent unto him and cals led hym: and the people sate aboute hym/and sayde unto hym: beholde thy mother ad thy bres thre set for the with out. And he as wered them/ saynge: who ys my mother/ and my brethren? And heloted roudeabout of his disciples/which sate i compasse about hym/ and sayde: beholde my mother/ and my brethren/ for who soever doeth the will off god/he is my brother/my syr ster and mother.

The. iiij. Chapter.

fee syde. 21nd there gadered to gedder onto hym moche people / so greatly that he entred in to a spippe / and sate in the see / and all the people

DFS.Marke.

fo.plviij.

was by the sees vde othe shooze/ Andhe taught themany thynges in similitudes and sayde ons to them in his doctrine: Zerketo. Beholde The somer went forth to sowe and it fortuned as he sowed that some fell by the wave syde and the fowles off the agreeam and devoured it uppe. Some fell on a stony grounde: whereithad not mocheerth: and by and by sprage uppe because ithad not deepth of erth/and as sone as the sun was uppeit caught heet: and because it had nott kotyngeit wyddied awaye. And some fell amos gethethornes/and thethornes grewe vove and chotedit forhatitgavenofrute. And some fell apon good grounde: ad did velde frute that foros ge and greweisd brought forthe somethirty fols De some fourty folde and some an hundred fols de. And he sayde unto them: Bethat hatheares to heare lett hym heare.

hym with the twelve ared hym of the similitude. And he saide unto the: To you it is geven to know we the mistery of the kyngdom of God. But un to them that are with out shall all things be doe not in similitude: that when they see they shall see and not discerne: and when they heare they shall heare so not understode: leste at any tyme they shulde tourne, and their synnes shulde beforges ven them. And he sayde unto them: Perceave ye not this similitude. And howeve shall knowe all

fimilitudes?

The sower soweth the worde. These be they we hiche are by the wayes syde/where the worde is sowen/to whom as sone as they have herdeitt/

cometh the devyll and takith awaye the worde that was sowen in their hertf. And these also as rether that are some on the stony groude: which when they have herde the worde attonce they receave it with toye yett have no rote i them fels ves/and so endure but for a season: afterwarde as sone as eny trouble or perfecucion ariseth foz thewordes sate/anonthey fall. 2snd these are they that are sowen among the thornes which hearetheworde of god ad the care of this work lde and the diffeytfulnes of ryches , ad the lustes of other thynaf entre in and choocie the worder Ad it is made onfrutfull. Und thefe are they that are somen i good grounde/which hearethe work De and receaveit and baynge forth frute:fonie thirty folde / some firty folde / some an hundred folde.

Led to be put under a busthell for under the boxe de lys it not therforelighted that it stulde be put on a cadelsticker. For there is no thinge so prevy that shall not be opened: nether so secret but that it shall come abroade. A seny ma have ear res to heare lett hi heare. And he sayd unto the take hede what ye heare. With what measure ye mete' with the same shall it be measured into you agayne. And unto you that have shall more be geven. For unto hym that hath shall it bes geven: And from hym that hath not shall be taken awaye even that he hathe.

LAnd he sayd: so is the Eyngdo of Godzeven at yfama shulde some seede i the grounde ad shulde shulde

Maf S. Warte.

Fo. plip.

Fringe/ and growe oppe whyll he is not ware. For the erth bryngeth for the frute off her silfe/ first the blad/the the eares/after that full come in the eares. As sone as the frute is brought for the month of the character of the state of the earliethand.

herwestis come.

Eyngdom off God? or with what compareson thall we lyten the Eyngdom off God? or with what compareson that we compare it? It is lyte a grayne off mus thardseed which when it is sowen in the eith is the leest of all seedes that be in the eith: And asset that it is sowen it groweth uppe and is great that it is sowen it groweth greate braunches so that the sowles off the ayre may edwell under the shadowe of it.

the worde unto them after as they myght heare it. And with out similitude spake he nothige und to them. But whethey were a parte he expound bed all thigs to his disciples. And the same days where was comely sayde unto them: lett us passe over into the other such as he was in the soople departe ad toke hi even as he was in the soople departe ad toke hi even as he was in the soople departe ad toke hi even as he was in the soople. There were also with hi other shippes.

Daffhed there arose agreat storme of wynde / ad Daffhed the waves ito the shippe / so that it was smil. I And he was in the sterne a slepe on a pelos we l'And they awoke hym/ and sayde unto hymis Master / carest thou not that we perisshed And he rose uppe and rebuked the wynde / and sayde unto the sevende and the still. And the suyabe alayed / and there followed a greate cals sme: and he sayde puto them: why are resears.

Ø 1

full? Zoweis it that ye have no fayth? Ind they feared excedigly and sayde wo to another: what feloweis this? for booth wynde ad see obey hym

The. v. Chapter.

17d they ca over to the other syde off the fee in to the countre of the gaderens. 2Ind whe hewas come out of the shippe anon mett hym out of the graves a man possessyd of an vnclene fprete/which had his abydinge amogethe gras ves. And no man coulde bynde hym with cheys nes because that whe he was often boude with fetters and cheynes / he plucted the chaynes as sundre/adbratethe fetters i pecf: Wether couls deeny ma tamehi. And alwayes boothe nyght Addayehecryed ithe moutaynes ad ithe grades and bethym silfe with stones. Whehehad spied Jesus afarre of herane and worshipped him? and cryed with a lowde voyce and fayde: what have I to do with the Jesus the sonne of thems costhyest god: Irequire theithename of godx that thoutorment me nott. Sorhehad sayd vns to hym / Comeforthe of the mathou fowle spres te. And he ared hym: what is thy name? and he anshwered hym/my name is Legiol/for we are many. And he prayd hym instatly that he wols denott sendethem awaye out of that region.

Greate heerd of swyne fedinge / ad all the devyls besought hymsaynge: sende vs ito the heerde of swyne fedinge best to the heerde off swyne that we may enter ito them. And anon Jesus gave them leave / And the vnclene spects went out and entred into the swyne. And the hear

etaffarteled and ran hedlyng into the fee. They were a bout if MI. swyne ad they were drouned in the fee. 2(nd the swyne heerd fleed and tolde it in the cite/and in the countre. And they ca out for to see/what had hapened/2(nd they cam out to Telus ad they lawe hym that was vered wis th the fende and had the legio fytt both clothed and in his right mynde and were a frayed. And they that sawe it tolde them howe it had hapes ned unto hym that was possessed off the devyll. and also of the swyne. And they began to praye hym/that he wolde departe from their cooftes. And when he was come in to the shippe he that had the devell praved hym that he myaht bewis th hym: Jesus wolde not soffre hi but sayde vns tohi: goo home i to thyne awnehouse ad tothy fredes / ad shewe the what thigh the lorde hath Done unto the and howe he had compassion on the. And he departed and began to publishe in thetencites/whatthingf Jesus had done vnto bym/and all men did merveyle.

Thippe unto the other syde moche people gaddes too unto hym and he was not unto the see. And beholde there cam unto hym won of the rulers of the sinagogge whose name was Jairus: ad when he sawe hym he fell down att his feter ad besonght hym greatly sayinge: my doughter lys the art point of deeth Jwolde thou woldest cos the and live. And he went with hym sad moche saying solomed hym saying hym.

People folowed hym/and thronge hym.
And there was a woman/whiche was difeas

Giá

fed off an yffue off bloude twelve yeres sand had fuffered many thing? of many fisicios/and had spentall that shehad and felte none amendmet at all Butwered worffe and worffe. When the had herde off Jesus: she cam into the preacebes hyndehym/and temded hys garment. Soz fbe fayde: Af I mayebutt tewchehis clothinge/3 Thallbewhole. 21nd streyght waye ber foutayne ofbloudewas dreyed uppe ad shefelt in her bos

dythatshewas healed off the plage.

Maind Jesus immediatly felt in hi silfe the vers tuethat went out off hym/ and tourned hym ros adea boute in the preace/and sayde: Who tems ched my clothes? Ind his disciples sayde vito hym:thou seist the people thrustinge the oeverv fyde/and vet sayest: who did tewcheme? Indhe lofed round about forto seherthatt had done that thinge. The woman feared and trembled forfheknewewhatwasdone withinher. 21nd The cam and fell doune before hym ad tolde hym the trueth of every thige. 2Ind he sayde vnto her Doughter/thy fayth hath faved the goo in peas ce and bewhole off thy plage.

Mohyll heyet spate there cam from the ruler of the synagodis house/certayne which saydeithy doughter is deed: why deseasest thou the master eny further: Us sone as Jesus herdethatt wors despoten hesaydeunto the ruler of the synados ge: Benotafraved only beleve. And he suffred noman to folowe hym moo then Peter and Ias mes ad Ihon James brother. And hecamons to the house of the ruler off the synagoge ad fas we the wonderinge and the that wente and ways

led greatly/2(nd he wet in and sayde unto them: Whymate ve this adoo ad wepe? The mavden to not deed but flepith. And they lawanthym to scorne. Then he putthem all out / ad totethefas ther and the mother off the mayde and the that were with hym and entred in where the mayde lave/Und tofe the mayden by the honde/ad favs Deputo her: Tabitha cumi: which is by irerpres tacion:mayden I faye unto the aryfe. 2Ind ftres ightthemaydearofe/and went on her fete. Soz The was of the age of twelveveres. And ther wes reastonied at it out of measure. Ind he chraded them straytely that no man shulde knowe offit. And commaunded to geve her meate.

The.vj. Chapter.

170 he departed thes/and ca in to his aws ne coutre and his disciples followed hym. And when the faboth daye was come he bedan to teache in the fynagoge. 2nd many that therde hym were aftonyed ad fayde: fro whens hath hethesethiaftad what mysoo is this that is des ven unto hit ad suche vertues that are wrought by his hoof? As northis that carpeter Marys sone/thebrother off James ad Joses ad Juda and Simorad arenothis fifters here with vs? And they were hurt by the reason of hi. 21nd Jes fus sayde unto theta prophet is not despysed but in his awne countre / ad amonge his awne fyns ne and amongethem that are of the same hous fholde. And he coulde there shewe no myracles buttleyd his hondf apon a feawe siche foolfe ad bealed the. And he merveyled at their unbelefe. G un

2nd hewent abouteby the tounes that live is circuite teachynge . And he called thetwelves and began to sende them/two and two/adgave them power over vnclene spretf. And comauns ded them/that they shuldetake notthinge vnto their Jonney Savearodde oly: Mether serippe nether breed nether mony i their pourses: |butt Shoulde beshood with sandals, 12(nd that they fuldenot put on two cottf. 2Ind fayd unto the: whersoever yeentre into an house there abyde tyll ye departe thens. 2ind who so ever shall nott receave you nor heare you when ye departe thens shake of the duste that is under youre fes te fozaremembrauce vnto them. Jave verely pnto you itt shalbeeasver for Jodom and Gos moz/attthedayeoffiudgemet/theforthatate. 2(nd they went out and preached that they Phulderepent; and they caste out many devyll?.

21nd they announted many thatwere sickewith oyleand healed them.

And kunge Zerode herde of him for his nas mewas spreed abroade/2(nd he said: Thobaps tifte is rifen agayne fro deeth/and ther foremys racles worke in hym. Wother fayd it is belyas: and some saydetitis a prophet/or as won of the prophetts. Butwhe Berodeherde ofhihesayd: itis Ihowho I beheded heys risen from deeth agayne.

for Zerodehimsilfe/had sent forth/adhad taken Tho and bounde hi and cast him itoptes fonfor Berodyas fate which was hys brother Philippfwyfe. Sorbehad marted ber. Ihoffaid unto herode: It is not laufull for the to have the

brothers wyfe. Zerodias layd waite for hizand wolde have Filled him butt she coulde not. foz Berode feared 3ho Enowynge that he was ius ste and holy and gave hireverece And whehe herdehihe did many thiges ad herdehigladly. 2(nd when a convenyent daye was come. Ses rode o hys birth dayemade a supper to the loss des/captayns/ad chefeestats of galile. 2ind the doughter of the same Berodias cain and danns sed and pleased serode and them that sate att bourde also The the tige sayd unto the mayde: are of membatthou wilt/ad Twill deveitthe. 21nd he sware unto her what soever thou shalt are of me / I will geve it the even unto the one halfe of my fyngdom. Und fhewent forthand fayde to her mother: what shall Jarer And she Savde: Thon baptift heed. 2Ind fhe ca i ftreigth wavewith haste unto the kinge fad ared savige: Twill that thou deveme by ad by in a charger the heed of Tho baptist. And the Fige was fory? yetforhys othes sate and fortheir sati which sate att supper also he wolde not put her besvoe berpurpost. And immediatly the Fynge sent the banaman and comauded his heed tobe brought in. And hewent and beheeded him i the presonand brought his heedde in a charger and gave hittothemayden/and the mayde gave it to her mother. Whe his disciples herde of it they came and toke vppehis body and putit in a toumbe. 2nd the apostles gaddered the felves to geds dzeto Jesus/ad toldehi all thyngf booth what

they had done and what they had taught. 2(nd helayd onto them: come ye aparte in to the wyls dernes/and rest a whyle. For therewere many comers ad goers. And they hade no leasur was sortoeate. And he went by shippe asyde out off the waye ito a desert place. And the people spysed them when they departed: and many knewe hi/and they hasted afote thether out of every cister and cathyther before them/And cam togeds der unto hym. And Jesus went out and sawe moche people/ad had copassion on them/becaus sethey were lyke shepe whych had no shepphers de. And he began to teache them many things.

And whethedaye was nowefarrespent his Disciples cam onto him sayinge: thys ys a defert place ad nowethedayeys farre passed lett the Departe that they maye goo ito the countrey ros unde about, and in to the tounes, and brethem breed: forthey have nothinge to eate. Beanfwes red and fayde unto them: deveye them to eater And they savde unto hym: shall we goo and bye A.C. penyworth of breed / ad geve them to eate? Besaydeuntothen:howemany loves havever 600 and lote. And when they had ferched they Sayde: v. and. g. fyffhes. And he comaunded the tomakethem allsytt doune by companyes aps the grene graffe. Andthey sate doune here a ros we and there arowe / by houndred and by fys fries. 2Ind hetofethe v. loves and the. g. fyithes and loked uppeto heven ad blest and brake the loves/and gave them to bys duciples to put bes forethem and the q. fyffhes he devyded a mons them all. Ind they all ate and were fatiffyed. And they toke oppe twelve balket? full off the gobbetts and of the fyshes. Und they that ate

were about fyve thou fand men.

2(nd streyght waye he caused hys disciples to goo into a shippe/and to goo over the water bes fore unto bethsaida, whill he fent awaye the pes ople. Und as sone as he had sent them awey he departed into a mountaine to prave. Und when even was come the shippe was in the myddi of thefee/and he alone on the londe/and he fame the troubled in rowinge for the wynde was cos trary unto them. And aboute the fourth quars tre of thenyght becam unto them walkinge as ponthesee/and wolde have passed by the. Whe they sawehi waltige apothe see, they supposed pt had bene a sprete/and cryed oute: for they all Tamehym/and they were a frayed. And a non hetalked with them and sayde unto them: be of good chere/itis Ibenotafrayed. And hewent puto them into the shippe, and the wynde ceas fed and they were fore amafed in them felves beyonde measure and marveyled. For they res membred nott off the loves because their hert? mereblynded.

2(nd they cam over / and went into the long de off genazareth/ and drue up into the haven. 2(nd as some as they were come out off the ships pe / strength they knewe hym / and ran forth through out all the region rounde a about / and began to cary aboute in beed of all that were six che/when they herde tell that he was there. 2(nd whither soever he entred into the tounes/or cites / or vyllages / they levde their sicke in the stretes / and prayed hyme/thatt they myght

The Gospett.

touche and hit wer but the edge off hys vesture. And as many as touched hym were safe.

The.vij.Chapter.

and dyvers off the scribt which cam from Jerusalem. And whether sawe certaine of hys disciples eate breed with comen handes (that is to saye with vnwesshen honds) they complase in saye with vnwesshen honds) they complase in saye with vnwesshen honds they complase in saye with vnwesshen honds they complase in saye with vnwesshen honds they completely was the pharises sad all the Jewes ercep tether was their had of oftened they come from the markett except they was he them selves they eate not. And many other thigh these rebe which they have taken apon them to obs serve as the washinge of cuppes and cruses and of brasen vessels and of tables.

walte not thy disciples according to the tradiscions of the seniours butteate breede with vny west hond? Se answered and sayde vnto the well prophesied hath Esayas of you procryts as it is writte: This people honoreth mewith their lyppes but their hert is farre frome: Invaying they worshippe me teaching eductions which as renothing e but the commandement of me for yelayethe commandement of God aparte and yelayethe tradicions of men as the westings off cruses and off cuppes and many other such lyke things yelo.

Maind he sayde unto them: well/ye puttumave the commandement of God/to mayntayne yous mount tradecions. For Moses sayde Bonoths of S. Marke.

fo. liij.

ethy father ad thy mother; and whosoever says eth evyll to his father or mother/let hymdey for it. But ye saye; a man shall saye to his father or mother Corban, that is, what soever thynge 3 offer, that same doeth proffit the. And ye soffre no more that a man do eny thynge for his father or mother, and thus have ye made the comauns dement off God off none effecte through your awne tradicions which ye have orderned. And

many sochethynges yedo.

pde unto them: Zerfe unto me every one off you and understonde: there is no thynge with out a man that can diffyle hym when hittentreth in to hym/but the thyngs which procede out of a mare those which defyle a ma. Useny man have sares to heare/lethym heare. Ind whe he cainto a house awaye fro the people his disciples are edhi of the similitude ad he sayd unto the: Doye the lade understodige: Doye not yet perceave/that what soever things fro with out erreth into a ma/hit can not defyle hym/be cause hit errith not into his hert/but into the belly: ad goeth out into the draught that porgeth oute all meates.

methoute of a man. For from with in even oute off the herte off men/proceade evyll thoughtes: advoutry/fornicacion/murder/theeft/coveres ousnes/wickednes/diceyte/vnclenes/kdawics ked eye/blasphemy/pryde/folishnes: All these evyll thynges/co from with in/kd defile a man.

And from thence herose and wet into the bos

ffe and woldethat no man shuldehave knower offhym: Butthe culdenott behid. Soza certas vne woman whose doughter had a foule sprete when the herde off hym/cam and fell doune att bysfete. The woman was a drete out officos phenicia/and she besought hym that he wolde caste out the devyll out off her doughter. Jesus sayde unto her: lett the chyloren fyrit befeed. Itys nott mete to take the chyldrens breed and to casteitt unto whelpp? Bhe answered and savde unto hum: even soo master / nevertheless fe/thewhelppf also eateunder the table off the chyldrens cromes. And he sayde unto her: for thys sayinge goo thy wave, the devyll ys gon out off thy doughter. Ilind when she was come hometo her house she founde the devylll depars

ted and her doughter lyinge on the beed. 2nd hedeparted agayne from the cooftes off Epre and Sydon and cam unto the see off Gas lilethrowe the myddf off the cooftf off the.r.cia tes 21nd they brought onto him won that was defferand stambied in hys specher and prayde hymtolayehyshonde aponhym L2(nd hetoke hom a sydefrom the people, and putthys fyns gers in hys eares/and bid fpet/and touched his tounge/and loted up to heven/and syghed/ad Tayde onto hym: ephatha thatys to faye beos penned. IIInd strenght wave hys eares were openned/and the stringe off hys touge was los fed and he spake playne. And he commanded them that they shuldetell no man. Butt themos rebeforbad them foo moche themore a greate

dealether pubblessed it. And were beyonde mes asure astonyed sayinger Zehath done all thins as well ad hath made booth the desse to heare, and the dom to speake.

The viij. Chapter.

Those dayes when there was a very dres ate companyer and had nothinge to eater Jesus called hys disciples to hym/and sayd ons to them: my herte melteth on this people becaus sether have nowe bene with meig. dayes and havenothingetoeate: 2Ind vf 7 shuldesende them awaye fastinge to their awne houses they Shuldefarnt by the wave. Soz dyvers of them cam from farre/ 2Ind bys disciples answered hym: from whence myght a man suffyse them with breed here in the wyldernes? And he ared them: howemany loves have yet They saydes feven. And he comaunded the people to fitt dos une on the grounde. 2(nd hetofethe.vij.loves/ davethanti/brate/and daveto hys disciples/ to fet be fozethem. And they fett them befozethe people. 2ind they had a feawe smale fyffhes! and heblessed them and comaunded them also tobe sett before them/ They are and were suffys fed and they tokenp off the broben meatethat waslefte vif.baftetffull. They that ate were in nomber aboute fowzethousandt. Ind be fest them awaye.

of S. Warte.

fo. lvi.

Mand a non hetofeshippe whith his disciples/ and caminto the parties of dalmanutha. 21nd the pharifes ca forth/and began to dispute whs ith hym/and sought of hym a signe from heven temptinge him and he syghed in his sprete and fayde: why doth thys generacion setea signet Verely I saye unto you there shall no signe be geven vnto thys generacion. Ind heleftethem and went into the shippe agayne and departed

over the water.

Mand they had forgotte to take breed with the/ nether had they ithe shippe with them moze the oneloofe. Und hecharged them sayinge:takehes de beware of the leven of the pharifes and the leven of Lerode. And they reasoned amonge the felves saynge: we have nobreed. And when Jes fus knewethat he sayde onto them: why take ve thought be cause ve have no bread? perceave penotyet/nether understonde: Zave ve youre hertts vett blynded? Zave veeves and senott? and have reeares and hearenot? Do renottres meber: When Ibrake p.loves a monge. v. 111. men Zowe many bastett? full of broten meate totevevpp: They saydevntohim rij. When 3 bratevifamoge uf MI. howemany bastetts of thelevinas of broken meatetoke verprithey fas ydeva. And he saydevnto them: howeis it that we understonde not?

2ind hecam to beth fayda/and they brought ablynde man onto him and desyred hym to tos nchehi. And he caught the blinde by the honde, and ledd hym ont off the toune and spat in hys eyes and put hys bondf apon hym/ and ared be

vfhefame env thinge/and heloked op ad faydet Iseme Sor Isethem walke as they were trees. After that he put his hondfagayne apon his eys es/and madehym see. Ind hewas restored to bis fight and same every ma clerly. 21nd he fent hymhometohis awne house savide: nether doo into the toune nortell it to eny in the toune.

Ind Jesus wet out and his disciples into the toures that longe to the cite called Cefarea Phia lippi and by the waveheared his disciples says inge:whom do me save that y am? They answes red: some saye that thou arte Ihon Baptiste: sos mesave Zelyas/and someone off theprophets. And he sayde uto the: But who saye ye that 3 am? Peter answered and sayd unto hym: Thou arte very Christe. And he charged the that they Shulde tell no man offit. And he began to declas revnto them howe that the sonne of man muste suffremany thynas/ and shulde bereproved off theseniours and off the hye prestes ad scrybes! and shulde be kylled and after thredayes aryse agavne. And he spakethat savinge openly. And Peter tote hym a syde/and began to dyde hym. detourned a boute/ and lofed on his disciples! and rebufed Peter fayinge: 60 after me Gata. Southou saverest not the thynges off God: But the thynges off men.

And he called the people onto hym/with his disciples also and sayd unto them: Whosoever myllfoloweme/letthymfozsatehymsilfe/and takepp his crosse/and folowe me. for who foes verwell savehis lyfe/shall loseit. Butwhosoes ver hall loso his lyfe for my sate ad the gospels.

the same shall saveit. What shalit profet a man of the shulde wan all the worlde and loose his as whe soule or els what shall a mageve to redes me his soule agayne? Who so ever therfore shall be as hamed off me and off my word amonge this advoutrous and sinfull generacion: of symt shall the some of man be as hamed when he cos meth in the glory of his father with the holy ans gels. And he sayde unto the? Verely I saye unto you: There be some off them that stonde here which shall not taste of deeth tyll they have sens the fyngdom off God come with power.

The.iv. Chapter.

Ad after.vj.dayes Jesus toke Peter/Jas mes/and Thon and leede them op in to an hyemoutarneout of the wave alone, ad he was transfigured befoze them. And his rayment did Thyne/and was made very whyte/even as Inos me: so whyte as noo fuller ca mate apon the erth 21nd there apered unto them Belyas with Mos fes: And they talked with Jesu. And Peter ans Imered and sayveto Jesu: Master/hereis good beinge for vs/let vs mate.iij.tabernacles/one forthe one for Moses / ad one for Belyas. And wistnotwhathe sayde. Forthey were afrayde. And there was a cloude that shaddowed them. And a voyce cam out of the cloude faynge: This ys my dere sonne/ here hym, And sodenly/thep lofed rounde aboute them, and sawe no ma mos re/but Jesus only.

Of.S.Marcke.

fo. lvii.

Hen/that they shulde tell no ma what they had sene/tyll the sonne of man were risen from deeth agayne. And they kepte that saying with in the/ and demaunded won of another/what that rys singe fro deeth agayne shulde meane? And they ared hym saying ewhy then saye the scribs/that Zelyas muste syrste come? Ze as wered and says de vnto the: Zelyas at his syrste comynge/shall brynge all thyngs agayne into good order: And even soys it wrytten off the sonne off man/that he shall suffremany thinges/and shall be set att nought. And I saye vnto you/thatt Zelyas ys come/ad they have done vnto hym what soever pleased them/as it is wrytten off hym.

people aboute them/ and the scribes disputinge with them. And streyght wave all the people bes helde hym and were amased/ and ranto hym/ and saluted hym. And he sayde unto the scribes: What dispute ye with them: Und won of the cos panye answered and sayde: Master/I have brought my some unto the which hath a dom spirite/And when sover he taketh hym/he teas areth hym/and he someth/ and gnassheth with his tethe/and pyneth awaye. And I spake to thy disciples that they shulde caste hym out/and

they could enott.

faight/howelogeshally bewith you. Zowe los geshall y suffreyour brige him unto me. And the ey brought hi unto hi. And as sone as the sprete

samehim/hetarehim. Andhefell doune on the großde walowinge: And fomynge. And he ared his father: howelonge is it a goo/fens this hath happened hym? And he sayde/of a dylde. And ofte tymes casteth hym in to the fyre/ and also into the water/to destroye hym. Buttyff thou canste do eny thynge/have mercy on vs/ and helppe vs. Jesus sayde vnto hi: ye yf thou could dest beleve/ all thyngs are possible to hym that belevith. And strength waye the father off the dylde cryed with teares sayinge: Lorde I beles ve/sucter myne vnbelese.

ynge togedder unto hym / herebuted the foule sprete/sayinge unto hym: Thou dom and deffe sprete/sayinge unto hym: Thou dom and deffe sprete/schargethe come out of hym/and entre no more in to hym. And the sprete cryed/sdrent him sore/and cam out: And he was as won that had bene deed/in so moche that many sayde/he is deed. But Jesus caught hys honde/and lys frehym upp/and herose. And when he was cos me in to the house/his disciples ared him secrets ly: why could not we caste hym out: And he say you unto them: thys tynde can by no nother ness anes come forth/but by prayer and fastynge.

nev thorowegalile/and wolde not/that eny mas shulde have knowe eitt. For he taught hys discis ples/and sayde unto them: The sonne off man shalbe delivered in to the honds off men/and they shall kyll hym/and after that heys kylled he shall aryse agayne the thryddaye. Butthey wiste nott what that sayinge meant/and were

Mof. S. Marke. Fo. lviif.

affrayed to are hym.

come to house the sayde to them: what was that we disputed by twene you by the waye? 2snd they helde their peace (for by the wayethey reasoned amoge them selves who shulde be the chefest) 2snd he sate downed and called the twelve unto hym and sayd to them: yfeny man desyre to bes syrst the same shalbelast off all and servaunt unto all. 2snd hetote a chylde and sett hym in the mydds of them and tote hym in hys armes and sayde unto them: Whose vere eccave eny soche a chylde i my name he receaveth me: 2snd whose soever receaveth me receaveth not me but him that sent me.

Thon answered him sayinge: master/we sax we won castinge out devyls in thy name/which soloweth not vs/and we for bade hym/be cause he foloweth vs nott. But Jesus sayde: for bid hym nott. For there ys noma that shall do a my racle in my name/and can speake lightly evyll of me. Whosever is not agaynsteyou is on you ure parte. And whosever shall geve you acups peoffwater to drinke for my name sake be cause ye are belongynge to christe/verely I saye unto

vou heshall nott losse his rewarde.

Mons/that beleve in me/it were better for him/ that a myll stone were hanged about his necke/ and that he were cast in to the see. And yf thy has de offende the/cut hym of. It ys better for the/ to entre into lyssemay med/the to goo/with two honds into hell/ito sire that never shalbe quens thed/wherethere worme dyeth nott/and the fyse renever goeth oute. And yf thy fote offende the/cut hym of. It is better for the to goo halt in to lyfe/then with his fete to be cast into hell/into fyse that never shalbe quenched: where there worse me dyeth not/ad the fyre never goeth oute: And yf thyne eye offende the plucke hym oute. It yse better for the to goo in to the kyngoo of god with one eye/then havynge two eyes to be castein to hell fyre: where their worme dyeth nott/and the

Fre never goeth oute.

Frery man therfozeshalbe salted with free?

And every sacryfyseshalbe seasoned with saltt.

Saltys good. But yf the salt be unsavery: who at shall resalte therewith: Sethat re have saltt in youre selves. And have peace amonge youre

selves one with another.

The.y. Chapter.

to he rose from thens, and went in to the coostes of Jewry through the regyon that ys beyonderorda. And the people resorted unto hymastesshe: And as he was wont he taught them agayne. And the pharyses cam and ared hyma question: whether it were laufull for amato put awaye hys wyfe. To prove hym. Ze answered ad said unto the: what did Moses bid you do: And they sayde: Moses suffred to wryte a tes stimoniall of her divorsment, and to put ther as waye. And Jesus answered, and sayd unto the: Sor because of your harde hertis he wrote thys precept unto you. But at the syrst creacion, god made them man and woman, sayinger for thys

thingi sateshall a man leve father and mother and byde by his wyfe and if. shalbe made won stell he. So then are they now enott twayne but won stell he therfore that whych god hath cups pled let nott man separate.

And in the housse his disciples ared him agas yne of that mater. And he sayde unto the: Whos soever putteth awaye his wyse/and maryeth as nother/breaketh wedlocketo her warde. And yf a woma forsake her husband/and be marys

ed to another she comitteth advoutry.

Ind they brought chyldren to hym that he shoulde touche the. And hys disciples chid thoos sethat brought them. When Jesus sawe that/ he was displeased/and sayd unto them: Suffre the chyldren to come unto me ad forbid the not. For unto suche belongeth the figdo of god. Ves rely Jsave to you/who soever shall not receave the fyngo of god as a chylde/he shall not entre therin. And he to fethem uppein his armes/ad putthis hond aponthem/and blessed them.

recam won runninge ad fineled to his and ared his Goode master what shall Joosthat Jinas pe enhereteternally set Jesus said unto his why callest thou me goode there is no man goode but won whych ys god. Thou knowest the comas und methode as enot matrimony kyll not steale note been of alce wythes defraude no mashos note thy father ad thy mother. Ze answered ad said to his master all theese I have observed from youth. Jesus behelde his ad had a favour to his ad said unto his Wothige is ladige unto the

Go/and sell all that thou hast / and geveitt to the povre/ ad thou shalt have treasure in heve/ and come and folowe me/ and take thy crosse on the. But he was discussed with that sayinge/ and went awaye morninge/ for he had greate

possessions.

to hys disciples: with what difficulte shall they that have ryches entre into the fingdom of god. Zys disciples were astonyed at the wordes. Jesus answered agayne, and sayde ento them? chyldren, howe harde is it for them, that truste in their ryches, to entre in to the fyngdo off god. Zitys easyer for a camell to go thorowe the eye of an nedle, the for a ryche man to entre into the fyngdom of god. And they were astonnyed out of measure, saying e between the selves: who the can be saved. Jesus loked apo them, and sayd: with men it is unpossible, but not with god: for with god all things are possible.

have forsaten all/and have folowed the. Jesus answered and sayde: Verely I saye unto you/there'ys no man that hath forsaten housse/or brethren/or sisters/or father/or moder/or wys fe/other dyloren/or londes/ for my sate and the gospell whych shall not receave an hours dred foolde nowe in thys lyfe/houses/and bres thre, and sisters/and mothers and childre/and lond whith persecucions/and in the worlde to come eternal lyfe. Many that are furst shalbe last. And the last surface, and Jesus wet bes

Def.S.Marke. So. ly.

forethem/and they were amased/and as they folowed/were affrayde.

tell them what things shulde happen unto him. Zeholde we goo uppe to Jerusalem and the sos ne off man shalbe delyuzed unto the hye preests and unto the stribbs and they shall condempne hym to deeth and shall delyuze hym to the gens tyls and they shall mocke hym ad scourge him and spit apon hym and till him and the thirs

Dedavchesnallreseagane.

21nd James and Ihon the sons off Tebede/ cam onto home favinge:master/we wolde that thoushuldest do for vs what soever we despre. Zesaydevnto them: what wolde ye Ishuldedo unto you? They sayd unto hym: graunt unto us that we maye sitt won on thy ryght honde / and the other on thy lyfte honde in thy glory. Butt Jesus sayd unto them: Dewot not what yeare. Canyedrynde of the cuppe that Ispall dryns Le of 21nd be baptifed ithe bapti that Ishalbe baptised in? And they sayd unto him: that we can. Jesus sayde unto them: ye shall daynte off the cuppe that Thall drynke of ad be baptised with the baptim that Ishalbe baptised in: But to sitt on my right honde and on my lifte honde/ vs not myneto deve/but to them for whom it vs prepared.

Ind when the.r. herde that they begatodist dayne at James and Jhon. Butt Jesus called the vnto him and sayd to them: He knowe wes le that they whych seme to beare rule amonge the gentyls raygne as lords over the And they

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that begreate men amonge them erercyse aucs torite over them. So shall it not be a monge you but wo soever of you wilbe greate amonge you shalbe youre mister. And wo soever wilbe chefe shalbe servaunt unto all. For even the sonne of man came not that other shulde minister unto hym: but to minister and to geve his lyfe for the

redempcion of many.

2Ind they cam to hierico and as he went oute off hierico / with his disciples and a greate nos bre of people: Barthimeus the sonne of Thimes us which was blynde sate by the hye waves sys de beggynge. And when heherde that it was Jesus off nazareth he began to crye and to sas ve: Jesus the sonne off David have mercy on me. Und many rebuted byme be cause be shuls dehooldeis peace. But he cryed the more a gres atedeale thou sonne off David have mercy on me. And Jesus stodestill and commaunded hym co be called and they called the blynde fas yngevntohym: be off good comfort ryfe he cals leth the. Bethrewe awaye his clote and rose and cam to Jesus/Aud Jesus answered/and sayd unto hym: what wilt thou that I do unto the: The blunde savde unto hum: master that y myabt fee. Tefus favo onto hym: goo thy wave thy fayght hath saved the And by ad by he reces aved his sight and folowed Jesus in the waye.

The vi. Chapter.

270 whe they cam not to hierusalem wonto bethphage ad bethani be stof mout olivs te he sent forth, y. of his desciples ad sayde ons of S. Marke. So. loj.

tothem: Gooyourewayes into the toune that is over agaynste you And as sone as veetre intoit veshallfynde a coolte boude where o never man fate: lofehymad brynge hymbidder. ad if eny man saye onto you: why dove sor saye that the lorde hathneade of his ad streight wave he will fende hym hidder. They wettheir maye and for und a coolte tyed by the doze with out in a place where two waves mett ad they losed hym. 2md Divers of them that stode there sayd unto them: what do ye loofynge the coolterad they fard unto them: even as Jesus had commaunded them. And they let them goo. And they brought the colteto Jesus ad caste their garmet fon hym and he sate apon bym. And many spreede thes re garment fin the waye. other cutt doune bras unches of the trees and strawed them ithe was ye. And they that went before and they that fos lowed/cryed/sarnge: Zosianna: blessed be he that cometh in the name off the lorde. Bleffed be the Evnadom that commeth in the name off hym that is Torde off ourefather David. Bosianna in the hveit.

to the lorde entred into hierusalem/and ins to the temple. And whe he had loted roundabos ut apon all things/and nowe the even tyde was come he went out vnto bethany with the twelve. And on the morowe whe they were come out fro bethany/he hungred/and he spyed a fygge tree a farre off/having eleves/and went to sewhes ther he myght synde eny thige there on: but whe he cam there to / he founde nothing e butt leves. Sor the tyme off syggs was nott yet. And Jesus

answered and sayd to it: never maneate frute of the here after whill the worlde stodith. And his

disciples herdeit.

Into the temple / and began to cast out them who ich solde and bought in the teple. And overthes ewe the tabels of the money chaungers / and the stoles of the that solde doves. Ad wolde not suffer that eny ma caried a vessell thorowe the tems ple. And he taught saying vinto them / ys it not writte / howethat myne house shalled the house of prayer unto all nacios: Buttye have made it a deen of the ves.

2(nd the scribf and hye prest herde yt and sos nahthoweto distrove him. for they feared hym because all the peple marveld at his doctrine. 21nd when even was come he went out of the cis te. And in the mornynge as they passed by they samethefyggetree dryed oppe by the rotes. And Deter remembred/and sayd unto hym:master/ beholde the fygge tree which thou cursed / ys widdred awaye. And Jesus answered and says Devnto them: Bave confidens in god Werely J frevitoyou that who soever shall save vinto ths is mountanne: take awayethy silfe / ad cast thy filfein to the fee and shall not waver in his hers te/buttshall belevethat those things which he Sayeth shall come to passe what soever he sayeth shalbedone unto bi. Therfore Isave unto you/ what soever ye desyre whe ye praye beleve that peshall have it ad it shalbedone unto you. And where stod ad prayer for yever fre have eny this geagaynsteeny mathat youre father alsowhich

Df.S. Warde.

So. lyij.

is in heven/maye foryeve you youre trespases. 21nd they cam againe to hierusalem and as hewalted in the temple there ca to hym the hye prestes/and the scribes/ and the seniours/ and Tayd unto hym: by what auctorite doest thou the esethinastad who dave the this auctorite to do thesethings ? Jesus answered and sayde unto the: I wyll also are of you a certeyne thynge , ad answere yeme and I wylltell you by what aus ctorite Joothesethings. Whether was the baps tim of Thon from hevi / 02 of men? Unswerme. And they thought in them selves faynge: Wfwe shall save from beven, he will save: why the did ye not beleve hym? but yf we shall save of men/ then feare we the people. For all men counted Thon/that he was a veriprophett. 2Ind thevas swered/and sayd unto Jesu: we canot tell. And Jesus answered and sayd unto the: nether wyll Itell you by what auctorite I dothesethyngs.

The. vij. Chapter.

Litudes. A certayne ma planted a vine yars de and compased it with an hedge and orders ned a wyne presse and bilt a toure in hytt and lett it out to hyre vnto husbandemen, and went into a straunge coutre. And when tyme was cos me he sent to the tennaunts a servaunt that he myght of the tenaunts receave of the frute of the vyneyarde. And they caught hym and bett hym and sent hym and sent hym agayne empty. And mooreover he sent vnto them another servaut and at hym

they cast stones and brake hys heed ad senthim agayne all to revyled. And agayne he sent anos ther / and hym they kylled: and many other/

beetynge some and Eyllinge some.

Methad beone sonnewhom beloved tenders ly him also sent he att the last unto them sayins gethey wyll fearemy sonne. Buttthetenauns tiffaydewith in themselves: Thysystheheyre comelett vs Fill him and the inheritauce shals be oures. And they toke him and killid him and cast hymout of the vyneyarde. What shall then the lorde of the vyneyarde do? Bewill come and distroye the tenaunts/and let out the vyneyarde to other. Zaveye nottredde thys scripture the stoonewhich the bylders did refuse ys made the chefestoone in the corner: Thys was done off the lorde/and ys merveyllous i oure eyes. And they went about to take hym butt they feared the pes ople. Sor they perceaved that he spake that sis militude agaynst them. And they lefthym and went their wave.

rifes with Zerodes servaunts / to take hym in hys words. And as some as they were come they sayd unto hym:master/we knowethat thou ars tetrue/and careste for no man: For thou consysters estended the degre off men butt teacheste the waye off god truly: As ytlaufull to paye tribuste to Cesar/or nott: ought we to geve / or ought we nott to geve: Ze knewe their dissimulacion/and sayd unto them: Why tempte yeme: Bryns geme apeny that I mayeseyt. And they brous ght hym one. And hesayde unto them: Whose

Def. S. Marke. fo. loiij.

ysthys ymage and superscripcion? And they sayde unto hym/Cesars. And Jesus answered/and sayde unto them: Then geve to Cesarthat which belongeth to Cesar: And geve God that which perteyneth to God. And they mervelled

att bym.

and the saduces cam unto hym which save there is no refurrection. And they ared hym/fas vinde: Master/ Moses wzoote unto us/vffenv mans brother dye ad levehis myf behynde his and leve no chyldze:that the hys brother shulde tatehis wyferand reyse vppe seed unto his bros ther. Therewere seven brethre and the fyrst tos Leawyfe/and whe he dyed leeft no feede behins de hym. And the secode toke her so dved: nether leeft he eny feede and the thyrde lyte wyfe. 2(nd seven had her and leeft no seed behynde them. Last of all the myfe dyed also. In the resurres cio the whethey shall ryse agayne: whose wyfe Thall she be of them? for seven had her to myfe. Jesus answered/and sayde unto them: Areve not ther fore deceaved be cause ve Enome not the ferypturf: Wether the power of God: for whe they shall ryfe agayne from deeth / they nether mary/noraremaryed: butt areas the angels which are in heven. As touchynge the deed that they shall ryfe agayne: have ye nott reddein the bote off Moses / howein the buffhe God spate onto him sayinge: Jam the God of Abraham/ and the God of Maacland the God of Jacob? Beisnorthe god of the deed butt the god of the livynge/ye arether fore greatly deceaved. And there cam wo off the scrybf fad when he

had herdethem disputyngeto gedder and pers ceaved that he had answered them well he ared hym: Which is the fyrste of all the commaundes mentf: Jesus aswered hym: The fyrste of all the commaundemetf is. Beare Israhel ourelorde. God/is wonelorde. And thou shalttlovethy lorde God with all thy hert ad with all thy four le and with all thy mynde and with all thy firs engthe. This is the fyrste commaundemer. 21nd the secode is lyke unto this. Thou shalt love thy neghbour as thy filfe. There is none other coms maundement greater then thefe.

2nd the scribe sayde unto hym: well master/ thou hast sayde the trugthe that there vs one God/and that there is none buthe. And to los ve hym with all the herte and with all the myns des and with all the soules ad with all the stregs the. And to love a mans nehbour as hym filfe, ys a greater thynge then all holocaust? and sas crifises. And when Jesus save howe that he ans swered discretly he sayd unto hym: Thou arte not farrefrom the tyngdom of god. And no ma

after that durst are hymeny question. And Jesus answered and sayd teachyngein theteple: howesavethescribf/that christisthe fonne off David? for David hym filfe inspyred with the holy gooff fayd: The lorde fayde to my lorde fytton my right honderyll I make thyne enemys thy fote stole. The David hym silfe cals leth hym lorde/ and by what meanes ys hethen bis sonner And moche people herde hym gladly. 21nd he sayd onto them in his doctrine: be wit are off the scribf which love to goo in longe dos II Off. S. Marke.

So. louis

thyngerand love falutacions in themarkerplas ces and the thefe feates in the sinagogf and to fit in the oppermost roumes att feastes and des poure widowes houses and under a colour pre ave longe prayers. These shall have greater das

mnacion.

And Jesus sat over agaynst the treasury sad beheldehowethe people putt money into the tres asury. And many that were ryche/ cast in moch. Und there ca a certayne povzewidowe and she threwein two mytes/whichemakea farthynde. 21nd he called onto hym his disciples / and savd vuto them: Verely I save vnto you / that thys pover widowe hath cast moaze in then all they which have cafte into the treasury. Sorthey all putt in off their superfluite: But she off her povs erte/castinallthatshehad/eveallherlivence

The viij. Chapter.

27d as hewent out of the temple wo of his disciples sayd unto hym: 217after/sewhat Itones/and what bildyngf are here. 2nd Jes sus answered and sayde unto hym: Geist thou these greate byldyngs? Thereshall not beleefte one stone apon a nother / that shall not be theos wen donne.

and as he sate on mounte olivete over avens theteple/Peter and James and Ihon and Ans drew ared hym fecretly / tell vs whe thefe thins afshalber And what is the signe, wheall these thing? shalbe fulfilled? And Jesus auswered them and began to fave: Take bedeleft eny ma

deceave you. For many shall come in my nas me sayinge: I am Christ / And shall deceave

many.

When ye shall heare off warre / and tydins

of off warre / be ye not troubled. For they mus

stenedes be. Butt the ende is not yett. For thes

reshall nacion aryse agaynste nacion / and reals

me agaynste realme. And there shalbeer thouas

tes / in all quarters / and famyshment / and tros

ubles. These are the begynnynge off sorowes.

Mutt take vehede to youre selves. For they shall brynge you oppeto the counsels and into the synagoggs and ye shalbe beeten and ye shalbe brought before rulers and kyngs for my sake for a testimoniall unto them. And the gos spell muste syrste be publy shed amonge all nas

Zutt when they leade you and present you takenoo thought / aforehonde what yeshall sas ye/nether ymagion: butt what soever is geven you art the same tyme / that speake. For it shall not be ye that shall speake/but the holy gooft. De and the brother shall dely vre the brother to deeth. And the father the sonne/And the chyls dren shall ryse agaynste their fathers and most there/and shall putt them to deeth. And yeshall behated off all men for my names sake. Butt who soever shall endure vnto the ende shalbe

Intoreover when resethe abominable desos lacion / where off is spoken by Daniel the pres phere stonde were itt ought nott lethym that redeth it understonde itt. Then let them be in IIII 2f.S.Marke. fo.

fo. lyv.

Lewey / fleto the mountaynes. And lethym that is on the house toppe nott descende doune into the house nether entretherein to fetche envihs nce oute off his housse. And lett hym thattis inthe felde not tourne backe agayne vnto tho thynges which he leefte behynde hym/for to tas kehis cloothes with hym. Buttwoo is then to them that are with dylde ad to them that geve souchein thossedayes. But praye that youre Anght be not in the wynter. For there shalbe in those dayes suchetribulacion, as was not from the begynnynge offcreatures / which God creas ted vonto this tyme / nether shalbe. And excepte that the lord had shortened those dayes no man Shuldebesaved But for the elect sate which he hath chosen he hathshortened thoose dayes.

Ind then/pffeny man saye vutoyno: loo/here is Christ/loo/heis there/beleve nott. For falce christs shall aryse/and falce propers/And shall shewe myracles ad wonders/to deceave yf it wes repossible/evyn the electe. Buttake ye hede/bes holde I have shewed your all things before.

cion/ the sunne shall were darke/and the Mone shall not geve her light/and the starres off heve shall fall. And the powers which are in heven/shall move. And the shall they sethe sonne of macomynge in the cloudes, with greate power and glory. And then shall he sende his angels/and shall gaddreto gedder his electe from the sonare wyndes/and from the one ende off the worlde to the other.

34

his braunches are yett tender ad hath brought forthe leves ye knowe that sommer ys neare. So inlyke maner when ye sethese thinges come to passe ynderstond that it ys nye even att the dozes. Verely I saye unto you that thys genes racion shall not passetyll all the sethyngs bedone. Seven and erth shall passe butt my wors des shall not passe. Butt of the daye and the houre knoweth no man: no not the angels who ich are in heven: nether the sonne hym silfe save the father only.

nott when the tyme ys. As a man which ys gone in to a strainge countrey and hath lefte hys hos inferand geven auctorite to hys servaunts and to every man hys worker and comma unded the porter to watche. Watchetherfore for yeknos we not whether master of the house wyll come whether atteven or at mydnyght whether att the cocke crowynge or in the daunynge: lest yst the come sodenly he shulde syndeyou slepynge. And that I saye unto you I saye unto allmen watche.

The. viiij. Chapter.

Stertwodayes folowed ester/ and the das yes of swete breed. And the hye prests and scrybs sought meanes/howe they myght take hymby craste and putthym to deeth. Butt they sayde:nott on the feastedaye/leesteny busynes aryse among the people.

when he was in bethania/in the house off

IIII.5.Marke. Fo. lovi.

Simon the leper/even as he sate att meate/thes recam amonia with an alablaster bore of oynts ment/called narde/that was pure and costly/and special the bore ad powered it on his heed. Therewere somethat disdayned i them selves/and sayde: what neded this waste of oyntment? Soz it myght have bene soolde for more the two houndred pens/and bene geve vnto the pove.

Und they grudged agaynste ber.

no Jesus sayd: lett her be in reest why gres ve ye her? She hath done a goodeworke on me. De sad ye shall have povre with you all wayes: and whe soever ye will ye mayedo them gooder butt me ye shal not have alwayes. She hath dos nethat she coulde: she cam a forehode to anoynt my boddy to his buryingewarde. Verely I saye unto you: where soever thys gospell shalbe prese ached thorow out the whole worlde: thys also that she hath done shalbe rehearsed in remems braunce of her.

went awaye unto the hye prest? to be trayehim unto the. Whe they herde that they were glads de and promised that they wolde geve hymmos ney. And he sought howe he myght covenyents

ly betraye bym.

And the fyrst daye of swete breed/when they offered the pascal lambe/his disciples sayd ons to hym: where wylt thou that we goo ad prepare that thou may see eate the ester lambe? Indhe sent fourth two of his disciples/and sayde onto them: Goo ye into the cite/and there shall a man mete you berige a pitcher of water/folowe hym:

And which ther soever he goeth in / saye ye to the good man off the house: The master areth whise ere is the geest chambre / where I shall eate the ester lambe with my disciples. And he wyll she we you a greate parlour / paved / and prepared; there make reddy for vs. And his disciples went forth / and cam into the cite / and founde as he had sayd unto them / and made reddy the ester lambe.

They sate att borde and ate/Jesus sayde: Verly Jaye unto you: that won off you shall be trave me/which eateth with me. And they began to morne/and to saye to hymmon by won: ysit J? And another sayde: Usit J? he answered/and sayd unto them: It is won of the.rij. and the say me depeth with me in the platter. The sonne of magoeth/asit is written of hym: but woo be to that man/by whome the sonne of manis betras yed. Goodewere hitt for hym/if that man had never bene borne.

And as they ate/Jesus to the breede/gave thas the brake it and gave it to them and sayd: Take/eate/ Thys ys my body. And he to the coppe/gave thant / and gave it to them/ ad they dros te all off it/ And he sayde unto them: Thys ys my bloude of the newe testament/ which shalbe sheed for many. Verely I saye unto you: I wyll drynke no more off this frute off the vyne/ vns tyll that daye/ that I shall drynke it newe in the tyngdom of god. And when they had sayd gras ce/ they went out in to the mount olivete.

Mand Jesus sayde untothem: Allyeshalbe

hurtt thorowe me thys nyght/for it is written:
I wyll smyte the shepheerd/and the sheepe shals
be scattered. Buttafter that Jam rysen agays
ne I wyll goo into galile before you. Peter says
de unto hym: And though all men shulde be he
urte/yett wolde nott J. And Jesus sayd unto
hym: Verely I saye unto the thys daye even in
this nyght/ before the coefe crowe twyse/thou
shallt deney me thryse. And he spake boldlyers
no if I shulde dey with the/I woll not deny the
Lyke wyse also sayd they all.

Mi/And hesaydeto his disciples: Sitt ye here/
whyll I goo aparte and praye. And he toke
with hym Peter/James/and Jhon/and he bes
gan to ware abasshede and to be in an agony.
And sayde unto them: My soule is very hery es
ven unto the deeth / tary here and watche. And
he wet forth a lytle and fell dounne on the grous
de ad prayede/Chatys it were possible/the hous
re myght passe from hym/And he sayde: Abba
father/all things are possible unto the/take aws
are this cuppe from me. neverthelesse nott that
I wyll/butt that thowe wilt be done.

Ind heca/ and founde them slepige/ adsayd to Peter: Simon slepest thou? Loudest not thou watche with me one houre? watche ye/and pras ye/leest yeentre into temptacion, the sprete is redy/but the sless his weeke. And agayne hewet awaye and prayde/ and spake the same words. And he returned and founde them aslepe agas yne/for their eyes were hevy: nether coulde they

Jug

tell what they myght answere to hym. And heat the thyrde tyme and sayd onto them: slepe hens forth ad takey our eease. It is ynough. The hous re is come Beholde the sonne of man shalbe des syveed into the honds of synners. Ryse vppe let vs goo Loo he that betrayeth me is comenye.

Das/won off the twelve/and with hyme a greas tenomber off people with sweardes and staves from the hye prestes and scribes and seniours. Zethat betrayed hym/gave them a generall tos ten/sayinge: who soever I do tisse he it is/tate hym/and leade hym awaye warely. And as sos neas he was come/he went streight waye to hi/And sayd unto hym: master/master/and tissed hi. And they leyde their honds on him. Ad tote hi won off them that stode by drue out a swearde/and sinote a servaunt off the hye preste/and cutt off hys eare.

Land Jesus answered and sayd unto them: ye cam out as unto a these with sweardes ad with staves for to take me. I was dayly with you in the templeteachige and ye toke me not but that the scripturs shulde be fulfilled: and they all for softe hym and rane awaye. And there was a cers teyneyonge manthatt followed hym cloothed in line apo the bare and they onge me caught hym and heleste his lynne and sleed from the nakeed.

Mund they leedde Jesus awaye to the hyest pres steoff all and to hym came all the hye prestes and the seniours ad the scribes. And peter fos lowed a greate way of even into the pallys of the hye preste and he was there and sat with the ser

Df.S.Marke. fo. loviij.

Paunti/ and warmed hym silfe att the fore.

2(no the hye prest and all the counsell sought for witnes agaynste Jesu/to put thym to deeth/2(no they sounde none. Wettmany bare falce witnes agaynste hym/but their witnes aggres ed not to gedder. And there arcose certaine and brought falce witnes againste hym/savige: We herde hym save: I wyll destroyethis temple mas de with hondes/ and with in thre dayes I wyll bilde another made with out hondes. And there

witnes aggreed not to gedder.

Mind the hyeste preste stode vppe before them all and ared Jesus sayingeranswerest thou nos thinger Zoweisitthat these beare witnes agas ynstther 2ind hehelde his peace/and answered nothynge. Agayne the hyeste presteared bymand sayde unto hym: Artethou Chaist the sonne off the bleffed 21nd Jesus sayde: Jam. And ye shall sethe sonne off man sitt on the ryght honde of power/and come in the cloudes off heve. The the hyeft presterent his cloothee and sayd: what nede we env further of witnest ve have herde the blasphemy/whatthinkever Anothevall dave sentence that he was worthy of deeth. And some began to spit at hym/and to cover his face/and to bethym with their fiftf-and to save unto him arede unto vs. And the servauntes boffeted him on the face.

there can won off the wenches off the hyest pres ste/ And when she sawe Petre warmynge hym silfe/she loked on hym/and sayd: wast not thou also with Jesus of Nazareth: And he denyed it thou sayest: And hewent out in to the poorche/ and the coeffectewe. And a damsell sawe hym/ and agayne began to saye to them that stode by, thys ys won of them. And he denyed yt agayne. And anon after/agayne they that stode by/sas yde to Peter: suerly thou artewon off them/foz thou arte of galile/and thy speache agreth thers to. And he began to course and to sweare/says inge/Jenowe nott thys man off whom ye speas te. And agayne the coeffectewe. And Peter res membred the worde that Jesus sayd unto him: before the coeffect owe twyse thou shalt deny me thryse/and began to wepe..

The.vv. Chapter.

prestes a counsell with the seniours ad the serios? And also the whoole congregacion and bounde Jesus and ledde hymawaye and delys vered hymto Pilate. And Pilate ared hym: Ars te thou the tynge off the Jewes? And he answered and sayoe unto hym: thou sayest yt. And the hye prestes accused hym off many thyngs. Pylate ared hymagayne sayinge: Answerest thou nothynge? Behooldehowe many things they lay unto thy charde? Jesus yett answered never aworde so that Pilate merveled.

Df.S.Marke.

fo. lviv.

their pleasure a presoner: who soever they wold de despre. And there was one named Barras bas which laye bounde with them/that caused in surrettion and in the insurrection comitted murther. And the people called unto hym/and began to despre off hym/accordinge as he had ever done unto them. Pylate answered them/and sayd: Wyll ye that I loose unto you the fynd ge off the Jewes? For he knewe that the hye presides had moved the people that he shulder as ther dely use Barrabas unto them.

Pylate answered agayne-and sayd unto thet What wyll ye then that I do with hym/whom ye call the kynge of the Jewes? And they cryed agayne: crucify hym. Pylate sayde unto them: What harme hath he done? And they cryed the more fervently: crucifi hym. Pylate willing ge to content the people / loused Barrabas/And delyvered Jesus scourged for to be crucis

fyed.

comen hall and called togedder all the whoole multitude and they clothed hym wyth purple, and they plated a croune off thornes and crous ned hym with all / And began to salute hyme hayl Eynge off the Jewes. And they smootehyme on the heed with a rede, and spatt apon hyme and Eneled downe and worsheped hym.

purple off his and puthis awne clothes no his ad ledde hi outesto crucify hi. And they copelled

wonthat passed by called Simo of cerene (whs ich ca oute of the felde and was father off Alexs ander and Rufus) to beare hys cross. And they brought him to a place named Golgotha (whs ich is by interpretacion the place off deed mens scoulles) and they gave hito drynke wyne myns gled with mirre but the receaved it not.

ted hys garment?/castingeloott? for them/whs at every man shulde have. [And it was aboute the thyrde houre/ and they crucifyed hym.] And the title of the cause of hys deeth was wrytten/ The Eynge of the sewis. And they crucifyed with hit wo the ves: the one on his ryghthonde/ ad the other on hys lifte honde. And the scripture was sulfilled/which sayeth: ad he was couted amons

gethewicked. 2 And they that went by rayled on hym: wags gyngetheir heedes ad favinge: 21 weetche/that Destroyest the teple and byldest yrin thre dayes. Savethysilfe and come doune from the crosse. Aptempfealso mocted hithelye preest amons dethemselves whyth the scribf/and sayde: Be faved other men bym silfehecannot save. Lett Christhekunge of Israel nowe descende from the croffe that we wave fe and beleve. 21nd they that were crucified with him thected hym alfo. 21nd whethe sixte houre was come darknes arcose over all the erth / vntill the nynthe hous re. And att then withe houre Jesus cryed with alonde voyce/savige: Eloi/Eloi/lama sabaths thani/which is yfyt beinterpreted:my god/my god why hast thou forsaten met And some off

III.S.Marke. Fo. lyv.

them that stode by when they herde that sayde: behoolde he calleth for Belias. And won ran/ and filled a sponge full off veneger/and putt yt on a rede/and gave it hym to drynke/sayinge: lett hym alone/let vs sewhither Belias wyll cos

meand take hym donne.

pe pppe the goofte. And the vayle off the temple did rent it wo parties fro the toppe to the boots tome. And the vndercaptayne which stode bes fore hym sawe that he so cryed and gave uppe the goofte and he sayd: truely this man was the sonne of god. There were also weme a good was we of beholding ehim/among ewhom was Mas ry magdalen/and Mary the mother of James the lytle and of Joses/and Mary Galome. whs ich also when he was in galile/folowed hym/and ministred unto him/and many other weme which cam uppe with hym to hierusalem.

It was the ever that goeth before the saboth) Jos seph of arimathia a noble senatour (which als so loted for the tyngdom of god/cam And went booldly unto Pylate/ and begged the boddy off Jesu/Pylate merveled that he was alredy deed and called unto hym the under captayne/and ared of him/whether he had beneeny whyle des ed. And when he knewethe trueth off the under captayne/he gave the boddy to Joseph. And he bought a linen clothe/ and toke hym downe ad wrapped hym in the lymnen clothe/ and layde hym in a tombe/ that was hewen oute of the rocs te. And roolled a stone unto the doze off the ses

pulcre. And Mary magdalen and Mary José beheld where he was layde.

The.pvj. Chapter.

ty magdalen/and Mary Jacobi ad Sas lome/bought oyntmentf/that they myght come ad anoynt him. And yerly i the mornige the ners tedaye after the sabboth day they cam unto the sepulcre/when the sun was risen/And they said won to another: who shall rolle awaye the stone from the dore off the sepulcre? And whethey be helde yt/they sawe how the stone was rolled as waye. For it was a very greate wo/ad they wet ito the sepulcre/and sawe ayong man/sittinge on the ryght syde/cloothed in a longe white gars ment/and they were abasshed.

Tus of nazareth/which was crucified. Ze ys rys sen/he ys nott here. Behoolde the place/where they putt hym. Butt go youre wave/and tell his disciples/and namly Peter/that he is goone bes sozeyou in to galile/thereshall ye sehym/as he sayde unto you. And they went oute quicky and sleed fro the sepulcre. For they trembled ad were amased/Vether said they enythinge to eny ma/for they were afrayed.

When Jesus was risen the morowe after the sabboth daye he appered fristo Mary mags dalen oute off whom he cast seven devyls. And the went and toolde them that were with hym.

de they morned and weppte. And whethey hers de that he was alive and had appiered to her?

DfG.Warke.

fo. loof.

they beleved it not. After that he appered unto two of the in a straunge figure as they walked and went into the country. And they went and toolde it to the remnaunt. And they beleved the nether.

Sate at meate: and cast in their teche their vnbes lese sat hardnes off herte: be cause they beleved not them which had sene hym after his resurrect cion. And he sayd unto them. Goo ye in to all the woorlde and preache the gospell to all creatures. Who so ever beleveth and ys babtised shalbe safe: And who so ever beleveth nott shalbe dampned.

21nd these signes shall folowe them that beles ve: In my name they shall cast oute devyls/and shall speake with newe tonges/ad shall kill sers pents. And yf they drynke eny dedly thynge/yt shall not thurte them. They shall laye their hons of on the sike/and they shall recove.

Sothen when the lorde had spoken unto the hewas receaved in to heven and sate on the right honde of god. And they went fors that preached every where And the lorde wroght with the And confirmed their preachinge with myracles that followed.

Theende of the gospell of . S. Marke.

The Gospelloff 105. Zuke.



ny have taken in hond to compyle a treates off theo thyms gi/which are surely knowen as monge vs/even as they declass red them unto vs/which from the begynynge sawe them with their eyes/and were misters at the doyng: I determined also/as sone as I had searched out di

ligently all things from the begynynge/that the Iwolde wayte unto the/goode Theophilus/ths at thou myghtest knowe the certente off thou this as/whereof thou arte informed.

The fyrst. Chapter.

Was a certayne prest named Jacarias /off the course of Abie. And his wyse was of the dos ughters of Aaron: And his wyse was of the dos ughters of Aaron: And her name was Flizabes th. Both were perfect before god / and walked in all the lawes ad ordinacions of the lorde that no ma coulde synde fawte with them. And they had no childe be cause that Flisabeth was bars ren / And both were wele stricten in age.

fice/before god as his course cam (accordinge to the custome of the prestes office) his lott was to bren odours/2snd went into the tempte of the

Df.S. Luke. fo. lyvis.

lorde/and all the multitude of people were with out in their prayers whill the odourf were abres nynge. There appeared unto him the lord fagell/stondinge on the right syde off the aultte off odos urs. And when Jacharias sawehym/he was as

ballbed and fearceam on hym.

The angell sayde unto hym: feare not Jacary/
ffor thy prayer is herde: And thy wyse Zelyzas
beth shall beare the a some/ and thou shalt call
his name Jhon/ And thou shalt thave sope and
gladnes/ And many shall resource at this birth.
For he shalbe greate in the sight off god/ and sha
all nether drynke wynener stronge drynke. And
he shalbe silled with the holy goost eve i his mos
thers wombe: And many off the chyldren off Js
stabel shall he tourne to their lorde God. And
he shall goo before hym in the sprete and power
off Zelyas to tourne the herts off the fathers to
their chyldren / and the unbelevers to the wisds
om off the sustence men: to make the people redy ffor
the lorde.

Ihall I knowe this? seinge that I am olde and my wyfe wele stricken in yeares. And the angell answered and sayde unto hym: I am Gabriell that stonde in the presens off God and am sentt to speake unto the and to shew the this glad tys dings. And take hede thou shalt be domme and not albe to speake untyll the tyme that these thins gf be performed because thou beleved that my words which shalbe fulfilled in there season.

Velled that he tarped in the teple. Whe heca oute

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he couldenot speake unto them. And they pers ceaved that he had fene some vision in the tems ple. And he bediened unto them/and remayned speachlesse.

2nd it fortuned / as sone as the tyme off his office was oute he departed home in to his aws nehousse. Affrer those dayes / his wife Elizas beth conceaved and hid her filfe, v. monethes/ faynge: This wyfe hath god dealtewith me ithe Daves when he loted on me to tate from methe

rebute that Tluffered a monge men.

Ind in the vi. moneth the angell Gabeyel was fent from god vnto a cite off galile/ named nazareth / to a virgin spoused to a man / whose namewas Joseph/of the housse of David and the virais name was Mary. 2Ind the angell wet in unto her and sayde: Bayle full of grace the lorde is with the: bleffed arte thou amonge wes men. When the sawe hym she was abasshed att his faynge: and caft in her mynde what maner offalutacio that shulde be. And the angell says de unto her: feare not Mary / thou hast founde grace with god. Loo: thou shalt conceave in thy mombe, and shalt beare a childe, and shalt call his name Jesus. Be shalbe greate / and shalbe called the sonne off the hyest. And the lorde god Chall aeve onto hym the feate off his father Das vid / And he shall raygne over the house off Jacob forever/and of his kyngdoin shalbenos me ende.

The sayd Mary unto the angell: Zowe shall this be seingethat Iknowe noma? Und the as gellanswered ad sayd unto her: The holy gooft

Df.S.Zute. fo. lpviii.

Thall come aponthe and the power off the hyest Thall over shaddowe the. Therfore also that hos ly thynge which shalbe borne / shalbe called the sonne of god. And marke thy cosen Flizabeth/ hath also conceaved a sonne i her olde age. 2snd this is the. vi. moneth to her, which was called barren for with god shall nothinge be vnpossis ble. Mary fayd: beholde the honde may den off thelorde beit unto me even as thou hast sayde.

21nd the angell departed from her.

217ary arose in thoose dayes and went into the mountayns with hast into a cite off iewzy/ ad entred in to the house off Jacary / ad saluted Elizabeth. And it fortuned as Elizabeth herde the salutacion of Mary the babe spronge in her belly. And Flizabeth was filled with the holy gooft and cryed with a loude voyce and fayde: Blessed arte thou among wemen and blessed is thefrute offthy wombe. 2Ind whens haveneth this tome that the mother offmy lowe shulde cometo me? 200/as sone as the vorce of thy fas lutacion sownded in myneeares, the babe lepte in my belly fortone. And blessed arte thou that belevedst / for those thingfihalbe performed which were tolde the from the lorde.

IIIInd Mary sayde.

277y soule magnifieth the lorde. 2Ind my sprete recoyseth in god my savioure/ Soz he hath loted on the povze degre off his hos de mayde. Beholde nowe from hens forth shall Mall generacions call me bleffed. Sorbethatis myghty hath done to me greate

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thingf/and bleffed ys his name:

2(nd hys mercy is always on the that fearehim thorow oute all denergeions.

Se hath shewed strengthe with his arme / he hath scattered them that are proude in the yms maginacion of their hertf.

Behath putt Doune the myghty from their fe as th/and hatheralted them of lowe deare.

Behath filled the hogry with goodethiaf: 2ind hath sent awaye the ryche empty.

Behath remembred mercy: and hath holpehis

servaunt Irabel.

Frenashe promised to ourefathers/Abraha and to his seede fozever.

2(nd mary aboode with her iff. monethes/2(nd

retourned home adayne.

MElizabeth tymewas come that the shuldebe delyvered/2ind shebroughtforth a sonne. 2ind her neahbourf and her cosins herde tell home/ thelordehad magnified hys mercy upponher/

and they reloyled with her.

21nd hit fortuned the eyaht daye: they cato cirs cucife the childe: ad called his name Jacari after the name of his father ad his mother as wered ad savd:not soo/buthe shalbe called 3ho. 2ind they sayd unto her: There ys none of thy Evne that is named with thys name. And they made fignes to hys father howehe wolde have hym called. 2Ind he ared for wrytynge tables and wiote faying: hys name is Tho. Ind they mers velled all. And hys mought was opened immes diatly/and hystonge/and hespakelawdynge god. And feare cam om all them that dwelt nie

Usf S. Lufe. fo. lyviiij.

Und all these saviges were noised abroade thros uahoutt all the hylly coutre of Jewzy: ad all they that herde them lay de them oppe in their hert? saving: What maner dylde shall thys ber 21nd the hode of god was with hym.

21nd his father Jacherias was fylled with

the holy gooft/and prophifyed fayinge:

Blessed bethe lorde god of israhel for the hath visited and redemed his people.

2(nd hath revied uppethehorne off health unto vs/inthehousseofhisservaunt David.

Fren as he promised by the mouath of his holy prophet which were sens the worlde began.

That we shulde besaved fro our eenings/21nd from the hond is of all that hatevs:

To shewe mercy toward oure fathers/2Ind to remember hys holy promes.

That is to saye the oothe which he sware to ous

refather Abraham forto deve vs.

That we delivered oute of the hond fof our enes mis/myahtservehymwith oute feare: all the dayes of ourely ferin sucheholynes and ryghts ewesnes that are accept before him.

2(nd thou divide shalt be called the prophet off thehyest for thoushalt goo before the face off

thelorde/topreparehis waves:

2Ind to geve knowlege off health unto hys peos

ple fortheremission offinnes:

Through the tender mercy off ourelorde, wher with hath visited vs the dayesprige fro a hye: To gevelight to them that sate in dardines and in shadowe of deth/ and to gyde oure fete in to

Z in

the wave of peace.

Und the dylde ecreased ad wered ströge i spres terand was in wildernes tyll the daye car whe heshuldeshewehym silfe unto the israhelites.

The seconde Chapter.

It folowed in theose dayes: that there wet loute a commaundment from Auguste the Emperour/thatallthewoorldeshuldebevalus ed. This tarynge was fyrst executed when Sys renus was leftenaunt in Siria. And every man wetinto his awne shyre toune there to betared. 21nd Joseph also ascended from Galile oute of a cite called Mazareth/vnto iewzy: in to a cite of David which is called bethlee because he was of the house ad linage of David to be taxed with Mary his wedded wife which was with childe. 2ndit fortuned whill they there were her tys mewas comethat she shulde be delyvered. 121nd The brought forth her fyrst begotten sonne. Rind wrapped hymin swadlynge clothes/and lays ed hymina manger/be cause there was no rous

me for them with in/ in the hostrey.

Ind there were in the same region shepherds abydinge in the felde/and watching their slocke by nyght. And loo: the ägell of the lorde stode har de by the fad the brightnes of the lorde shone ros side aboute them, and they were soore afrayed. And the angell sayd unto them: Be not afrayed Beholde I brynge you tydings off greate soye/ that shall come to all the people: for unto you is borne this daye in the cite of David a saveoure/ which is christ the lorde. And take this for a sign merreshall syndethe childes wadled/ ad layed in merreshall syndethe childes wadled/ ad layed in

mager. 2Ind streight wayethere was with the as gell a multitude of hevenly sowdiers laudynge God and sayinge: Glory to God an hye and peace on the erth: and unto men recoysynge.

gone awayein to heven the shepherds sayd wo to another: let vs goo even unto Bethleem and sethis thynge that is hapened which the loade hath shewed unto us. Ind they ca with haste and sounde Mary ad Joseph and the babelays de in a manger. When they had sene it they pus blissed absode the sayinge which was to loe the off that chylde. Ind all that herde it wondred att thoose thynges which were to loe them off the species retourned praysynge and laudynge God so all that they had herde and sene evyn as it was told unto them.

2(nd when the eyght daye was come that the thylde shuld be circuicised his name was called Jesus which was named off the angell before he was conceaved in his mothers wombe.

ter the lawe of Morses) was come they brought hym to hierusalem to present hym to the lorde (As yt is written in the lawe off the lorde; every man dylde that frest openeth the matrix shals be called holy to the lorde) and to offer (as ytys sayde in the lawe of the lorde) a payre off turtle doves or in vonge pictions.

Whose name was Simeon. And the same man

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masinsteand feared god/ad longed for the cons solation off is tabel / and the holy goost was in hym. And an answer was geve hym of the holy goost/that he shulde not sedeethe/before he had sene the lordes Christ. And he cam by inspiracis on in to the temple.

21nd as the father and mother broght in the chylde Jesus/todo for hym after the custome of the lawe/ Then toke he hym oppein his armes

and sayde.

Lorde Mome lettest thou thy servaut departe in

peace accordinge to thy promes.

Formyneepes have senethe saveour sent fro the Which thou hast prepared before the face of all people.

Alight to lighten the gentyls / and the glozy off

thy people ifrabel.

And his father and mother mervelled att thoos fethingf, which were spoken off hym: And Sis med blessed them, and sayd unto Mary his mos ther: behold, this childe shalbe the fall, and res surrecció off many in israhel. And asigne which shalbe spokyn agaynste. And moreover the swes arde shall pearce the very hert off the that the thoughts of many herts maye be opened.

ghter of Phanuel of tribe of Afer. And she was off a greate age and had lived with an husbas de. vij. yere from her virginite. And this wedos we was aboute. iii. score and. iii, yere off age which went never oute of the temple but served there with fastinge and prayer nyght and daye.

And she cam forth that same houre, and pray

fo. lpvj.

sed god são spate of hym to all that loted for res

dempcion in hierulem.

according to the lawe off the lorde they return ned into galile into their awne cite nazareth. Ind the childe grewe and wered stronge in spreste and was full off wyldom and the favour of

dod was with hym.

21nd his father and mother went to hierusas lem every yeare att the feeste of ester. And when hewasky, rereolde they went uppeto hierufas lem after the custome of the feeste/2(no whether had fulfilled the dayes as they returned home the dylde Jesus boode styll in hierusalem vons knowynge to his father and mother. Sorthey supposed behad bene i the company. They cans a days iorney / ad fought hym amonge their tys insfoltead acquayntaunce/ and founde bym not They wet bacte agayne to hierufalem / and fos ught hym. 21nd hit fortuned that after .if. days es they founde hymin the temple sittinge in the middes of the doctours both hearynge them/ and posingethem. And all that herdelymmers velled athis witt and answers.

2(nd when they sawe hym they were astony? ed. 2(nd his mother sayde unto hym: some why haste thou thus dealtewith us? Beholde thy father and I have sowed ad songht the. 2(nd he sayd unto them; howe is it that resought me? wist renot that I muste goo aboute my fathers busines? 2(nd they understod nott the sayinge that he spake to them. 2(nd he went with them and can to nasareth and was obedient to them

Zis mother kept all thesethyngs i her hert. And Jesus increased in wisdom ad ager ad i favoure with god and man.

The iij. Chapter

17 the fiftenthe yeare of the raigne off Tibes rius the Emperoure Pontius Pilate beins geleftenaunt of Jewry and herode beinge Tes trarch of galile ad his brother Philip Tetrarch in Iturea/ad in the region of traconitis /adlys sanias the Tetrarch of abyline: Whe Anna ad Capphas were the hye prestes: The comaunds ment of god was puplished unto Thon the sone off Jacarias in the wildernes. And he cam into all the coostes aboute Jordan preachynge the baptim of repentaunce for the remission of syns nes/asitis written in the bote of the sayingf of Blavas the prophet which faeth: The voyce off acryar in wyldernes/prepare the wave off the lorde/make hys pathes straight. Lvery valley shalbe fylled and every mountagne and hyll Thalbebroaht lowe: And crocked thyngf shalbe made streight: ad the rought waves shalbemas de smoth. And all flesspe shall se the saveour sent offaod.

Then sayde he to the people that were come to be baptised of hym. O generacion of vipers: who hath shewed you the crafte to siye from was ath to come? Brynge forth due frutes of repens taunce. And begyn nott to saye in your felves we have Abraha to our father. For I say unto you god is able of these stones to revse uppeduis. Deen vuto Abraham. Howealso ye the apeley d

IIIIf S. Luke. fo. lypvij.

which bringeth not forth good frute shalbe hes wen donne, and caste in to the fyre.

And the people ared his sayinge: What shall we do then. Ze answered and sayde unto them: Ze that hathe is. couttfelett hym parte with him that hath none: And he that hath meates let him do lytewyse.

Then cam there puplicans to be baptised ad sayde unto hym: Master what shall we do? Ze answered unto them: require nomoze the that which ye appointed unto you.

The soudiers lykewyse demaunded offhym/ sayinge: And what shall we do? And he sayde to them: Do violence to noo ma: nether trouble eny man wrongfully: And be content wyth youre wades.

sthe people were i a donte / and all men dis
sputed in there hert of Jhon: Whether he were
very Christ Jhon answered at sayd to the all:
Jbaptise you with water butt a stronger then
cometh whose shue latchet Jam nott worthy
to valose: he will baptise you with the holy good
strand with spre which hath his san i his hod/
ad wil pourge his slove ad will gader his corne
into hys barne / And the chaffe will he bourne
with spre that never shalbe quenched. And mas
ny other thyngs in hys exhortacion preached he
vant the people.

buted of hym for Zerodias his brother Philips pes wyfe/and for all the evlys which herod had done) added this above all kolleyd Tho i preso.

baptim (And when Jesus was baptised ad did praye) that heve was opened ad the holy goost camboune in a bodely shape lyte adove apo his And a voyce cam from heven sayinge: thou are temy deresonne. In the do Joelyte.

And Jesus him silfe was about thirty yere of agewhen he began beinge as me supposed the

sonne of Joseph.
which Josephwas the sone of Zeli.
which was the sonne of Wathat:

which was the sonne of Levi:

which was the sonne of Melchi:

which was the sonne of Janna: which was the sonne of Toseph:

which was the sonne of Matatthias:

which was the sonne of 21mos:

which was the sonne of Mahum:

which was the sonne of Esti:

which was the sonne of Ragge:

which was the sonne of Maath:

which was the sonne of Matathias:

which was the sonne of Semei:

which was the sonne of Joseph:

which was the sonne of Juda:

which was the sonne of Johanna:

which was the sonne of Rhesya:

whichwasthesonne of 3020babel:

whichwasthesonneof Salathiel:

which was the sonne of Weri:

which was the sonne of Melchi:

which was the sonne of 2000:

which was the sonne of Cosam:

Of. S. Luke. foi lyyviij.

which was the sonne of Belmadam. which was the sonne of Zer: which was the sonne of Jeso. which was the sonne of Beliefer: which was the sonne of Joram. lwhich was the sonne of Mattha: which was the sonne of Levi. which was the sonne of Simeon. which was the sonne of Juda. which was the sonne of Joseph. which was the sonne of Jonam. which was the sonne of Beliacim. which was the fonne of Melea. which was the fonne of Menam. which was the sonne of Mathathan. which was the sonne of Mathan. which was the sonne of David. which was the sonne of Jeffe. which was the sonne of Obed. which was the sonne of Boos. which was the sonne of Salmon. which was the sonne of Maason. which was the some of Aminadab. which was the sonne of Iram. which was the sonne of Ffrom. which was the sonne of Phares. which was the sonne of Juda. which was the sonne of Jacob. which was the sonne of Diaac. which was the sonne of Abraham. which was the sonne of Tharra. which was the sonne of Machoz. which was the sonne of Saruch.

Of. S. Luke.

fo: lpviv.

which was the sonne of Ragau. which was the sonne of Phalec. which was the sonne of Zeber. which was the sonne of Sala. which was the sonne of Cainan. which was the sonne of Arpharat. which was the sonne of Sem. which was the sonne of Noe. which was the sonne of Lameth. which was the sonne of Mathusala. which was the sonne of Fnoch. which was the sonne of Jareth. which was the sonne of Malalehel. which was the sonne of Cainan. which was the sonne of Enos. which was the sonne of Seth. which was the sonne of Adam. which was the sonne of God. I

The.iiij. Chapter.

Flus then full off the holy goost/returnyd from iordan/ and was carried off the sprete into a wildernes ind was rl. dayes tempted of the devyl. And in the sed ages at the no thinge; And when they were ended he after ward hons gred. And the devylisayd unto hi: yf thou be the sone of god/comaunde this stone that he be bresed. And Jesus answered hym/sayinge: Itys written: man shall not thive by breed only/but by every worde of god.

Untayne and shewed hym all the Fyngdoms of the erth seven in the twyndlynge of an eye. Mind

the devyl said unto hi: all this power will Taes ve the everywhit ad the glozi of the (for that is Delyvered to me / ad to who foever Twyll I ges veit)Afthou therforewilt worshippe merthey Shalbe allthyne. Jesus answered and sayd unto hym:hece frome Sata. for hit is writte. Thou Malthonourthy lorde god and hym only ferve. and he carred hym to hierufalem and fethe on a pynacle of the temple, and fard unto him: Afthou bethe sonne of god/castthy silfedoune from hens. Forityswritten heshall gevehys angellf charge over the to Fepe the ad with thes rehodis they shall stey the uppe that thou hurt nott thy fote agaynst a stone. Jesus answered and saydeunto hym/itys sayd/thoushalt nott temptethylorde god. And as sone as the devyll had ended all his temptacions he departed fro hymfoza season.

And Jesus retourned by the power of the spres tein to galile, and the same off hym went thros we oute all the regio roude aboute. And he taus ght in there sinagogg? and was comended off

allmen.

Pand he cam to nazareth where he was nours sed and as hys custume was a went into the six nagogon the saboth daye and stode uppe for to rede. And there was dely vered unto hym the bote off the prophet Faias. And when he had opened the bote he founde the place where hit was wrytten: The sprete off the lorde apon me be cause he hath announted me a Topreache the gospell to the poure he hath sent me and to be ale them which are troubled in there bertes:

To preache deliveraunce to the captive/And statute the ght to the blynde/And frely to sett attliberte the that are brused/And to preache the aceptable

peare off the lorde.

to the minister/and sate doune. And the eyes off all that twere in the synagog/were fastened on hym. And he begato saye unto them. This days ys thys scripture fulfilled in your eares. And all they bare hym witnes sand wonded at the gracious wordes/which proceded oute off hys mouth/and sayde: Is not this Josephs sonner

Sand he sayde unto them: He maye very wele saye unto methis proverbe. Dission/ healethy silfe. What soever we have herd done in Capers naum/ do the same here lyt wyse in thyme awne countre. I And he sayde: Verely I saye unto your Toprophet is accepted in his awne countre.

But Itellyou off atrueth/Many wyddowes were in Israhell in the dayes off Zelyas/when hevyn was shet thre yeres and syre monethes/when greate fammishment was troughoute at the londe/And unto none off them was Zelyas sent/save in to sarepta besyds sydon unto a wos man that was a widow. And many sepersus ere in israhel in the tyme off Zeliseus the prophs et/and yet none off them was healed/savyuge Maman off siria.

herde that/wer filled with wrath and roofe ops perand thrust hym oute of the citerad ledde hym even unto the edge of the hill/wheron their cite was bilter to cast hym downe hedlynge. Burise Df.S. Lufe..

fo. lppr.

went his waye even thorowe the myddes of the: Ad cam in to capernaum a cite of galile/and thes retaught them on the sabboth dares. 21nd they were a stonied at his doctrine; for hys preachige

was with power.

bad a foule sprete whith in him and cryed with aloude voyce sayinge: let me alone what haste thou to do wyth vs/thou Jesus off nazareth? Artethou come to destroye vs? I knowe the who at thou arte thou artethe holy mã of god. And Jesus rebuked hym sayinge: hwo de the week and come oute of hym. And the devyle threwe hi in the mydd of them and cam oute of hym and hurt hym not. And feare cam on them all. And they spake amonge them selves sayinge: what manner a thinge is this? For with auctorite ad power he coma undeth the foule sprets and they come out? And the same of hym spreed abroade throwoute all place of the contrevound aboute.

goge/and entred in to Simons house. And Sis mons motherelawe was taken with a greate sever/And they made intercession to him for her. And hestode over her/and rebuted the fever: and hitleest her. And immediatly she resseand

munistred unto them.

Mohethesun was doune all they that had sis textatewith divers deseases brought the vnto his ad he layde his hondes on every won of the to healed the. And devils also ca out of many of them/cryinge and saying: Thou arte Christ the sounc of God. And he rebuted them/ and suffes

mas Christ.

awayeinto a desert place/and the people sought bym and cam to hym/ and kept hym that he she ulde not departe from them. And he sayde water them: I must eto other cities also preacethe was adjed in the synagogs off Balile.

The.v. Chapter.

It cam to paffe as the people preased ape hym/to heare the worde off God/thathe Stodebythelate of Genagareth: and same two Inippes stode by the late syde for the fisherman were gone out of them and were wallhyngeths elr nettes. Jesus entred in to one of the bippes which perteyned to Simo / ad prayed hym that hemoldecary hym a litell from the lode. And he satedoune av taught the peple out of the shippe. Mohen he had leeft speakunges he sayde vuto Simon: Cary vs into the deperand lett flippe thy nett to make a draught. 2md Simon anlives rid/and saydetohym: Master wehavelabous all nyght, and havetaken nothynge. Det nome at thy worde I will cofe forthethenet. And whe they had so done they iclosed a greate multimoe offiffhes. Und the net brafe and they made fice nes to their felowes which were in the other this pperhatther shulde come and helpethem. And sberca and they filled bothethe shippes that they sonde agayne. michen Simon Peter sawethat befell donne MISF. S. Luke.

fo. lynni

at Jesus knees sayigerlorde goo from me/for Ja a sinfull mã. For he was otterly astonyed an all that were with hym att the draught off sishe which they toke. Ad so was also James ad Jhon the sonnes of Jebedei / which were partetakers with Simo. And Jesus sayd onto Simon: feas renot from hence for the thou shalt catchemen. And they brought their shippes to londe and for sole all and folowed hym.

2nd itt fortuned that he was in a certayne cis
te, and beholde there was a man full of leprofy:
and when he had spied Jesus, he fell on his face
and besought hym saying: Lorde yff thou wilt;
thou canst make me cleane. And he strethed fors
th his hond and touched hym sayinge: I will be
thou cleane. And immediatly the leprofy depars
ted from hym. And he warned hym that he shus
lde tell no man: but that he shulde goo and shewe
hym sife to the preste, and offer for his clensyns
de, accordinge as Moses compandement was,

for a witnes vnto them,

Dut his name spreed the moare abroade and
the people ca togedder to heare and to be healed
of hym of infirmities. And he kepte hym silfe as
parte in the wildernes and gave hym silfe to
prayer.

and itt happened on a certayne daye that he taught and there sate the pharises and doctos ure of lawe which were come out off all the tous nes of Galile. Jewry and Jerusalem and the power off the lorde was to heale them. And bes holde me brougt a man lyinge in hys beed whe im was taken with the palsey and they sought

meanes to brynge hymin / ad to layehym befos re hym. And when they could not fynde by whe at waye they myght brynge hymin / be cause off the preace / they went up of the toppe of the hons see and letthym downe thorowe the tylynge / bes ed and all in the myddes before Jesus. When he save forgeve the. And the seribes ad the phase rises / began to thynke sayinge: What felow is this: which speaketh blasphemy: Who can fors

geve synnes butt God only?

answered and sayde unto them: What thynke ye in your e hertes? Whelther is easyar to saye thy synnes are forgeverhe or the saye. Rise ad wals ke? That ye may e know that to some off man hath power to forgeve synnes on erth he sayde unto the side of the palyse; I saye to the aryse take up thy beed, and goo home to thy house. And immediatly herose up before them all ad toke up his beed where on he laye, and departed to his awnehouse praylynge god. And they we re all amased, and they lauded God sand were filled with seare sayinge: We have sene strauns gethynges to daye.

Blican / named Levi / sittynge at the recepte off custome / and sayde un to hym: folow me. 21nd he leeft all / roose uppe / and folowed hym. 21nd that same levi made him a greate feaste at home with is awne house. 21nd there was a greate cos pany of publicans / ad off other that sate at mes attempt hym. 21nd the scribes ho phasises grus

Df.S. Luke. So. lyppif.

oged agaynst his disciples /saige: Why eate ye and drynke ye/with publicans / and synners? Jesus answered ad sayde unto them: They that are whole nede not of the phiscio: but they that are side. I cam not to call the rightewes to repes

ntgunce: but the fynners.

They sayde unto hym: Why do the disciples off Thon fast often and praye: and the disciples of the pharises also: and thyne eate addrive: To whome he sayde: Can ye make the Children of the weddynge fast as longe as the bryde grosme is present with them? The dayes will come when the bryd grome shalbetaken awaye from them, then shall they fast in those dayes.

puttheth a pece of an newe garment/ into an ols de vesture: for yfhe do/the breaketh he the newe and the pece that was taken out of the newe and the pece that was taken out of the newe / as greeth not with the olde. Also no man poureth newe wyne into olde vessels/yfhe do/the newe wyne breaketh the vessels/ad runneth out it sils fe/ad the vessels perisse: But newe wyne must be poured into newe vessels/and boothe are presserved. Also no man that drynketh olde wyne/strayght waye can awaye with newe/for he sas yeth: the olde is plesaunter.

The. vi. Chapter.

It happened on an aftersaboth/they wet thorowe the corne felde/ and his disciples plucked the eares of corne/ and ate them / ad rus bbed them i their hondes. Certayne of the phaseises sayde unto them: Why doye that which is Life

not laufull to be done on the saboth dayes? Jes
fus answered them and sayde: Bave ye note
reddewhat David did / when he hymsisse was
anhungred and they which were with hymshos
we he went into the housse off god and to reand
ate the loves off halowed breed and gave also
to them which were with hyms which was note
laufull to eate but for the prestes only. And he
sayd onto them: The some of manis lorde even

of the saboth daye.

And it fortuned in a nother saboth also that he entred itothe sinagoge ad taught. And there wasaman / whoseright honde was dayed vp. The scribes and the pharifes watched hymito fe whether he wolde heale on the faboth daye oz not/that they myght fynde an accufacion agas puft hym. Buttheffnewetheirthoughtes and Taydetothe man which had the wyddied honde: Rylevpland stondefortheinthemyddes. Leas rose/and stepped forthe. Then sayde Tesus vus tothem: Twill are you a question: Whether is it laufull on the saboth daves to do goode or to Deevilleto favelife oder for to deftroye byt. 2md he behelde them all in compasse, and sayd unto theman: Stretche forththy honde, Zedid foa/ and his honde was restored ad made as whoos leas the other. And they were filled full of mabe nes and counselled won with another/what they myght boto Jefu.

Sit fortuned in theose dayes he went out into a mountayne for to prayer and continued allays this prayer to god. And as some as it was dayer be called his disciples ad of the he chose twelver

Df. S. Luke. Foi lyppiij.

which also he called his aposteles. Simo/whom also he named Peter: and Andrew his brother/ Jannes and Jhon/Philip and Bartlemeaw/ Mathewad Chomas/James the sonne of Also pheus and Simon called Iclotes/and Judas James sonne/and Judas Iscariot/which sas

me was the traytour.

And he cam do une with them and stode in the playne felde with the company of his disciples/ ad agreate multitude of people out off all partises off Jewry and Jernsalem/ and from the see coste off Tire and Sidon/ which cam to heare hym/and to be healed of their diseases/ ad they also that were vered with foule spretes/ and the ey were healed. And all the people preased to too uchehym: for there wet vertue out off hym/and healed them all.

and sayde: Blessed are ye povie: for youers is the kingdom off God. Blessed are ye that hone ger: for yeshalbe satissed. Blessed are ye that wepe: for yeshalbe satissed. Blessed are ye when men hate you and thrust you out off their come panye and rayle on you and abhorze youre name as an evill thynge for the sonne off mans new sake. Refer ye then and be gladde: for beholde youre rewarde is greate in heven. Use terthis manner their fathers entreated the prose phets.

But wo be to you that are cyche: for ye have ther in your econfolacion. Wo be to you that are full: for ye shall honger. We be to you that not we laugh: for ye shall wayle ad mepe. Wo be to

L uğ

you when all men prayse you: for so did their for

there to the falce prophetf.

But I saye unto you which heare: Love yous reenemys. Do goode to them whych hate you. Blesse the that course you. And praye for the which wrongfully trouble you. And unto hym that smyteth the one the one cheke offer also the other. And hym that taketh awayethy goune for bid not to take thy coote also. Geve to every mathat areth of the And y seny matake awaye thy goodes are the nott agayne. And as ye wolf be that men shulde doo to you: so do ye to them lyke wyse.

Rearry worthy of Leingethat the very synners love their lovers. And yf ye do for the which do for you; what thanks are ye worthy of: for the very sinners doo even the same. Aff ye lende to them off whome ye hoope to receave; what thanks shally ehave; for the very synners lende to sinners to receave as moch agayne. Love ye your enemys to goode and lende lokynge for mothynge agayne; ad your erewards shall be gree ate and ye shall be the chyldren off the hyest: for he is kynde onto the onkynde and to the evyll.

mercifull. Judge nott and yeshall nott be Juds
ged. Condemne nott: and yeshall not be codems
ned. Forgeve/and yeshalbe forgeven. Geve/
end yt shalbe geven vnto you. goode measure/
pressed downe/shaken to gedder/and runnynge
oper/shall men geve into youre besomes. Soz
with what measure ye mere/ with the same shall

Off. S. Luke. Fo. lyppiiij.

The heput forthe a similitude unto them: Che the blynde ledde the blynde? Dothey not both then fall into the dyche? The disciple is not abos we his master. Every man shalbe perfecte even as hys master ys. Why seift thou a moote in thy brothers eye ad considerest not the beame that is in thyne awne eye? O ther howe cannest thou saye to thy brother: Brother lett me pull out the moote that is in thyne eye: when thou preceaves not the beame that is in thyne eye: when thou preceaves not the beame that is in thyne awne eye? Upos crite/cast out the beame out off thyne awne eye sirst and then shalt thou se perfectly to pull out the moote out of thy brothers eye.

evyll frute: Aether is that an evyll tree, whych bryngeth forthe goode frute. Forevery tree ys knowen by his frute. Aether off thornes gader men fygges, nor of bullhes gadrer they grapes. Agodeman off the goode treasure off hys hert bryngeth forthethat which ys goode. And the evyll ma of the evyll treasure off hys hert bryns geth forthe that whych ys evyll. For off the aboundance off the hert / the mought speas

Feth.

beareth my sayings/addoeth the same/ Jwyll hewe you to whome heys lyfe. Ze is lyfe a man which bilt an housse: which digged depe/and las yde the sound action on a rocke. Whethe waters arose/the stude bett apont hat housse/ and cos ulde note move hyt. For it was grounded apon

II The Gospell.

arode. But hethat heareth and both not is lys keaman that with out foundation bylt an hos the apo the erth agaynst which the fludde bett and it fell by and by. And the fall of that house was greate.

The.vij.Chapter.

Zen hehad ended all his sayings in the audience of the people he entred ito Cat pernaum. And the servaunt off a certayne Cent turion was siete and redy to dye whom he mas de moche of. And when he herde of Jesu he sent wonto hym the seniours of the iewes besedynge him that he wolde come and save his servaunt. And they cam to Jesus ad besought himstants by sayinge: Ze is worthy that thou shuldest do this for hym. For he loveth our enacion and hath bilt vs a sinagoge. And Jesus went with them.

the Centurion sent to hym hys frendes/ sayinge onto hym: Lorde trouble not thy silfe/for I am not worthy that thou shuldest enter into my hos offe. Wherfore I thought not my silfe worthy to come unto the:but saye the worde and my sers vaunt shalbe whoole. For I lyte wyse ama me under power/ and have under me soudiers/ ad I saye unto won/goo: ad he goeth. And to ano; ther/come: and he cometh. And to my servaunt do this: and he doeth it. When I say herdethis he merveyled athim/ and turned hym about ad sayou/I have not founde so greate sayth/ 1003

III of S. Luke f.o lypyv.

nott in Israhel/certaynly. And they that wer fent/turned backe home agayne/ad founde the servaunt that was sicke whoole.

2(nd it fortuned after that he went into a cite called Maym and hys disciples went with his and a greate nomber off people. When he cam meto the gate off the cite/beholde/therewas a Deed man carried out which was the only sonne of his mother/and she was a widowe/and mos the people off the cite was with her. 2nd the low Desawe her and had compassion on her and farde unto her: wepe not. Und went and touchs ed the coffen and they that bare hym ftode ftill. 2Ind he sayde: Longeman J saye unto the/as ryfe. And the deed fate vp/and began to speate. 2(no hedelivered hymto his mother. 2(no there ca a feare on the all. 2(nd they alorified god fayis ge: a greate prophet vs ryfen amonge vs /and God hath visited hys people. And thys rumos off-hym went forthe throughout all Jewry/ ad thosowout all the regions whych lyerounde about.

these thynges. And Ihon called unto hyms two off hys disciples and sent them to Jesus savinge: Artethou he that shall come: or shall we love for another? When the men wer cos me unto hym/they sayde: Ihon baptiste sent us unto the savinge: Arte thou he that shall cos me: or shall we wayte for another? Att that sa me tyme/he cured many off their infirmittes/and plages/ And off evyll sprees/and unto

many thatt were blynde be gave fightt 12(nd be answered and sayd unto them: Goo youre was ves and shewe Ihon what thinges ye have hers Dead sene: howethat the blynde se the halt goo/ the levers are clenfed the deafe heare the deed aryle: Tothe pover is the gospell preached and happiis hethat falleth not by the reason of me 1 20 hen the messengers of Ihon wer departed/ bebega to speake unto the people of Ihon: Whs atmentyeoutforto feinto the defert? went yeto se aredeshaken with the wynde? But what wet veout fortose? a man clothed in saufte raymet? Beholdetheywhich are gorgeoufly apparelled. andlyve delicatly arein fynges courtes. Butt what went ye forth to fe? A prophet? De Isaye toyou and moare then a prophet. This is be of who hit is weytten: Beholde I sende my meffens der before thy face to prepare thy wave before the. I saye unto you: 21 greater prophett then Thon/amongewemens duldren/is there none. Meverthelesse won that is lesse in the kyngdom of God is greater then he.

And all the people that herde and the publis caus instified God/ which wer baptifed in the baptim of Ihon. But the pharykes and fcribes Despised the counsell off God/agaynst them sels

ves/and wer not baptifed of hym.

Mand the lorde sayd: Where unto shall Ilyten the men of this deneracion ad whattthunde are they lyfer They are lyfe unto chyloren sittynge in the market place and cryinge one to another and sayinge: We have pyped untayou and ye have note daunsed: We have mourned to you.

Of.S. Luke. fo. lunuvi.

andre have not mept. Soz Thon baptiftes pns tovounethereatynge breed ner daynkyngemys ne/and ye saye: he hath the devyll. The sonne off mais come and eateth and daynfeth/and ve fars e:beholde a man which is a alotton/and a dryns Fer of wyne the frede of publicans and finners. Und wisdom is iustified of all her chyldren.

2(nd one off the pharyfes defired hym that he moldecate with hym. And he cam in to the phas rifes housse and sate doune to meate. And bes holde a woman in that cite, which was a france, as sone as she frewe that Tesus sate at meate in thepharises housse, she brought an alablaster bore of ovntmet/and the stode at his fetebehrns de hym wepynge and began to wellhe his fete with teares and did wipethem with the heares offher heed/and kysted his fete/and anounted

them with ovntment.

When the pharife which bade hym to his hous ffe sawethat hespakewith in hym sylfe: savins ac: Afthis man wer apzophet bewolde furely have knowen who and what maner woman this is which toucheth bym / for the is a fynner. And Jefus answered and sayde unto hym: Sis mon I have somewhat to save unto the. 2snd he fard: Master save o. There was a certarnelens der / which had two detters / the one ought five hondred pence and the other fifty. When they had nothinge to pave , he forgave them boothe. Which of the tell me will love hym mooft? Sis mon answered and sayde: Tsuppose that heto whom he forgave mooft. 2ind he sayde putohi: Thou hast truely indged.

to Simon: Seist thou thys woman? Jentred is to thy house and thou gavest me noo water to my fete: butt she hath wessitemy fete with teas resead wiped them with the heeres of her heed. Thou gavest me no tysse: but she sence the tyme Jeam i hath not ceased to tysse my fete. Myne heed with oyle thou didest not anounte: and she hath announted my fete with oyntment. Whes refore I saye unto the: many synnes are forges ven her because she loved moche. To who lesse is forgenerate same doeth lesselve.

ven the. And they that sate at meatewyth hymbegan to saye with in them selves: Who is this whych forgeveth synnes also: And he sayde to the woman: Thy fayth hath saved the Gooin

peace.

The. viij. Chapter

troughout cities and tounes/preachynge/ and shewinge the Eyngdo of God/and the twels ve with hym. And also certaine wemen/whych wer healed of vnclene spretes/and infirmities: Mary called Magdalen/out of whom went ses ve devyls/And Joana the wyfe of Chusa/Hes roof stewarde/And Susana/And many others which ministred unto hym of their substaunce. Whe moch people wer gadred to gether/kowes recome to hi out of the cities/he spate by a simis litude: A sower went out to sowe his seede/and as he sowed/some fell by the waye syde/and htt Df. S. Luke. fo. lypyvij

was troden under fete/and the foules of the ays redevoured it up. And some fell on ston/and as fone as yt was spronge up/yt widdred awaye/because yt lacted moystnes. And some fell amos gethornes/and the thornes spronge up with it/and choised it. And some fell on goode grounde/and spronge up ad bare frute/an hondred fools de. And as he sayde these thynges/he cryed: Se that hath eares to heare/lett hym heare.

ner similitude this shulde be. And he sayde: vns to you is it geve to knowe the secrets of the kyngs do of god: butt to other in similitudes that whe they set they shulde nott se: and when they heare

they shulde not understonde.

De of God. Those that are besyde the waye as rethey that heare and afterwarde cometh the devyll and taketh awaye the worde out of their herts lest they shall ebeleve ad be saved. They othe stones are they which whether heare the worde receave yt with soye. And these have no rotes which for a whyle beleve and in tyme of tentacion go awaye. That which fell amonge thornes are they which heare adopt fell amonge thornes are they which heare adopt for the south are they which heare adopt for the south are they which heare adopt the south the good groude ar they which with a goode adopus re hert heare the worde and kepe it and bryns ge forth frute with pacience.

onder a vessell/nether putteth hit under the tas ble:but setteth it on a cadelsticke that they that

enteri/maye se lyght. Too thige is i secret that shall not come abrode: Tether eny thige hydre that shall not be knowen/and come to light. Take the bedether fore how ye heare. Sor who so ever that hat hat he shall be given: And who so ever that hot from hym shalbetate/even that same who the he supposet that he hath.

Then cam to hym hys mother and his breths zen/ad coulde nott come at hym for preace. And they tolde hym savinge: Thy mother ad thy bres thren / stondewyth out / and wolde sethe. Be answered / and sayd unto them: my mother and my brethren are these / which heare the worde of

god/and doit.

ingit chaunsed on a certayne dayethathe went into a fhipperandhis disciples also and befas vde unto them: Lett vs goo over untothe other Tyde of the late. Und they Lanched forthe. Und as they fayled he fell a flepe and there arofe a forme of wynde in the late and they wer fylled with water/and wer in leopardy. And they wet to hym and awofehym fayinge: 117after /417as ster/wearelooft. Learose ad rebuted the wyns de and the tempest off water and they ceased and it wered calme. And he fayd vutothes whes reisyoure fayth? They feared and wondred, Tavinge one to another: who is this for hecome maundeth wides and water and they ober hiz And they fayled unto the regio of the gaderens, which is over against galile.

methyma certaine man out off the cite/whych had a devillonge tyme/and ware noo clothes/

Dff. S. Lufe. fo. lypyviij.

mether absode in eny housse: but amoge graves. When he sawe Jesus/he cryed/and fell doune before hym/ad with a loude voyce sayde: What have J to do wyth the Jesus the sonne off the most hyest? I besede the torment mencot. For he comaunded the foule specte to come out of the man. For oste tymes he caught hym/ad he was boude with chaynes/and kept with setters: and he brakethe bondes/and was caryed of the sens de/into wildernes.

Jesus ared hym sayinge! what is thy name? And he sayde: Acgio. be cause many devyls were entred into hym. And they besought hym/that he wolde nott comaunde them to go into the des pe. There was thereby an heerde of many swynce feadynge on an hill/and they prayed hym/that he wolde soffre them to enter into them. And he soffered them. Then went the devyls out off the man/and entred into the swyne: And the heerd to be their course/and ran heedly nge into the las be / and wer chosed, when the herd me sawe whe at had chaunsed/they sleed/and to location the cis te and in the villages.

and they cam out to se what was done. And cam to Jesus/and sounde the man/out of who the devyls wer departed/sittynge att the sete of Jesus clothed/and in hys right mynde/ad they wer afrayde. They also which sawe it to de the by what meanes he that was possessed of the des vyll/was healed. And all the whole multitude of the Gadarens/besought hym/that he wolde departe from them: for they wer taken with gres ateseare. And he gate hym into the shyppe/and

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returned backe agayne. The man out off whom the devels were departed / besoughthym / that he myght be with hym: But Jesus sent hymas waye layinge: 600 home agayneinto thyne as wne house and shewe what thyinges God hath done to the. And he wethis wave, and preached thoroweout all the cite what thyngf Jesus had

Done vnto hym.

Ait fortuned that when Jesus was come ags ayne the people receaved hym. Sorthey alllons ged for hym. And beholde there cam a mannas mad Jairus (and hewas a ruler off the finagos ge) and he fell doune at Jesus fete and besougs hthym that he wolde come into his house for behad but a doughter only of twelve yere of as ge/and she laye a dyinge. As he went the people

thronge hym.

Ind a woman havyngean iffuc of bloud two elvereres (which e had spent all her substannce amongephisicions / nether coulde beholpen of eny)cam behinde hym/ and touched the hem of his garment / and immediatly her iffue off blos ud staunched. And Jesus savde: Who is it that touched me? wheevery man denyed / Peter and they that were with hym/fayde: Mafter the pes oplethrust the ad verethe: and thousavest whs otouched mer And Jesus sayd: Some boody tos uched me. for I perceave that vertueis gone os utofme. Whenthewoman sawe that shewas norbid from hym she cam trimblynge and fell at his fete, and tolde hym before all the people, for what cause she had touched hym and howe The was healed immediatly. And he sayde vnto

IIII S. Luke fo. lpppip.

her: Doughter be of goode conforte/ Thy fayth

hath made the safe / goo in peace.

mohyll heyett speake there cam won from the rulers off the synagogis housse/which sayde to hym: Thy doughter is deed disease not the mas ster. When Jesus herde that Beanswered to the mardens father faringe: feare nott beleve only and she shalbe made waole, 2snd when he camto the house he suffred no manto doo in wa ith hym / save Peter / James / and Ihon / and the father and the mother of the mayden. Every body weept and sozowed for her. Ind he sayde Wepenott: for she is nott deed butt flepeth. 2(nd they lengh hym to scorne. Sorthey knew thatt thewas deed. And he thrust them all out at the dozes/and caught her by the honde/ and cryed/ faringe: Mayde arrie. And her spzete cam agas yne/and sheroofe strayghtwaye. Ind he coms maunded to geve her meate. And the father and the mother ofher were aftonyed. But he wars ned thattthey foulde tell no man / whattwas done.

The.iv. Chapter.

Be called be the .ru. to gether ad gave the power/ad auctorite/over all devels. And that they myght heale diseases. And he set the to preache the kyngdom of god / ad to cure the sich. And hesayd to the: Takeno thige to sucker you by the waye : nether staffe nor scripe mether bres ed nether money/nether havetwo cootes. 2(nd

watsoever housse ye enter into there abyde/and thence departe. And whosoever will not receave you/whe ye departe from that citie/shake of the very dust from your efete/for a testimony agays nst them. They went for the / and went thorowe the tounes/preachynge the gospell/and healyns are every wheare.

Serod the tetrarch herde off all that the hyme was done, and douted because that it was sayd of some that I hon was rysen agayne from dees th. And off some that Belias had apered. And off other that won off the olde prophetts was rys sen agayne. And Berod sayde: I hon have y bes hedded: who is this of whom There such ethyns

gest 2Ind he defired to fe hym.

2(no the Apostles retourned and toldehom all that they had done. And he toke them and ment a syde into a solitary place / neve to a citie called Bethsaida. The people knewe offit, and folowed hym Qind he receaved them and svate ontothem of the fyngdom off God. And healed them that had nede to be healed. The dave beak to weare awaye. Then cam the twelve, and fays de vnto hym: sende the people awaye, that they maye goo into the tounes, and villages roundas bout and lodge and get meate for we are here in a place of wildernes. Then fayde he vnto the: Geverethem meate. And they farde: We have no moo but five loves and two fifthes except we shuld goo and bye meate for all this people. 2ind they wer about a fivethousandde men. Be says devntohis disciples: Causethein to sit doune by fyftiein a company. 2Ind they did soo and made

the all sit doune. Ze toke the five loves and the two fisshes and loked up to heven and blessed them and brake and gave to his disciples to sett before the people. And they all ate and wer satisfied. And there was taken up off that tems ayned to them twelve baskettes full off broken meate.

disciples were with hym/ and he ared them says inge Who saye the people that Jam? They and swered and sayd: Thon baptist. Some saye seed lias. And some saye/won of the olde prophets is risen againe. Se sayde unto them: Who saye we that Jam? Peter answered and sayde: thou are tethe Christ off God. Sewarned and command ded them/that they shulde tell no man that think ge/sayinge: That the sonne off man must suffre many thyngs/ and be reproved of the seniours/ and of the hy prestes and scribes/ and be slayne, and the thirde dayerise agayne.

me after me/let hym denye hym silfe/and take his cross on hym dayly/ad folowe me. Whosos ever will save his life/shall lose it. And whosoes ver shall lose his life/for my sake/the same shall save it. For what shall itt avaintage a man/to wyn the whole worlde/yff heloofe hym silfe: or runne in domage off hym silfe? For whosoever is a shamed of me/and off my sayinges: off hym shall the sonne of man be a shamed/when he cos meth i his awne maieste/ad i the maieste of his father/and of the holy angels. I tell you of a sure tety: Some there are of them that here stonde/

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which shall not tast of derth till they se the kyngs

dom of God.

Mandit folowed about an vin. dayes after the coses sayings he toke peter/James and Jhon/ ad went up into a mountayne to praye. And as he prayed the fassio of his countenaunce was thanged ad his garment was whyte and show ne. And beholde two mentalked with him and they were Moses ad Zelias which apered glos riously and spake of his departinge whych he shulde ende att Jerusalem. Peter and they that wer with hym wer hevy a slepe. And when they woke they sawe his maieste and two men stone dinge with him.

And hit chaused as they departed from hympeter sayde unto Jesus: Master/it is goode bestinge here for us. Let us make three tabernacles/won for the/and won for Moses/and won for Selias. And wish not what he sayde. Whyll he thus spake there cam a cloude ho shadowed the and they feared when they entred into the clous de. And there cam a voyce out of the cloude says inge: This is my deare some/heare hym. And as some as the voice was past/Jesus was for unde alone. And they kept it closse/and tolde noo main thoose dayes eny of those thyngs/whs

ich they had sene.

The syt channsed on the nerte daye as they cam downe from the hyll moche people cam and met hym. Ind beholde a man off the company crys ed out sayinge: Waster I beseche the beholde

tetateth hym/and sodenly he cryeth/and he tes areth hym that he someth agayne/and vneth departeth he from him/when he hath rent him: And I have besought thy disciples to cast hym out/and they could enott. Jesus answered/and savde: O generacion with oute fayth/and cros ted: howelonge shall I be with you? And shall suffreyou? Bryngethy some hidder. As he yett was a commynge/the fenderent hym/and tare hym. Jesus rebuted the vnclene speete/and hes aled the chylde/and delivered hym to hys faths er. And they wer all amased at the myghty pos wer of God.

Mych he did: Be sayde unto hys disciples?
Lett these sayings syntedoune into your eares.
The tyme wyll come when the sonne off man shalbe delivered into the hondes off men. Butt they wist not what that worde meant and yt was hyd from them thatt they understood hytt not. And they feared to are hym off that say

vinge.

There arose a disputacion amonge them/who shulde be the greatest. When Jesus pers ceared the thoughtes off their hertes/he to each the thoughtes off their hertes/he to each the thoughtes off their hertes/he to each the least of the thoughtes off their hertes/he to each the least of the least of the least of the same secare the least of the same so the that amongest you/ys the least of the same so he that amongest you/ys the least of the same same so he that amongest you/ys the least of the same same same.

भार गांव

won castynge out devyls in thy name, and we forbade hym/be cause he foloweth not with vs. And Jesus sayde vnto hym: forbid ye hym not. For hethat is nott agaynst you/is with you.

And it folowed whe the time was com that he shulde be receaved up that he determined hym silfetogooto Jerusalem: ad sent messengers bes sorehym. And they went / and etred into a citie of the samaritans to make redy for hym. And they wolde nott receave hym / be cause his face was as though he wolde goo to Jerusale. Whe hys disciples / James / and Jhon / sawethat / they sayde: Lorde / wilt thou that we commauns de / that syre come downe from heven / and cons sume them / even as Selias did: Jesus turned about / and rebuked them sayinge; ye wote nott what maner sprete ye are off. The sonne of man ys not come to destroye mennes lives / but to sas pethem, And they went to another towne.

certaine man sayd unto hym: I will folowe the whither soever thou goo. Jesus sayd unto him: fores have holes and bryddes of the aver have nestes: but the sonne of man hath nott where on to lave hys heed.

the same sayde unto a nother: foloweme. And the same sayde: lorde suffre me syrst to goo and bury my father. Jesus sayd unto hym: Lett the deed bury the deed; but goo thou ad preachethe Eungdome off God.

Mand another sayde: I wyll folowe the lorde: But lett me fyrst goo bid them fare wele which

Df.S. Lufe.

fo. vcij.

areathomeatmy house. Jesus sayd unto him: To man that putteth hys honde to the plowe/ and lofeth bacte/is apteto the fingdom of god.

M The.p. Chapter.

Sterthat/thelorde apoynted other sevetic also/adsentthe/two and two/ before his face/into every citie/and place/whither he hi/ filfewolde come. 2nd fayde onto them: the hazs vestis areate:butthe laborers are feawe. Pras retherforethelorde of the harvest /to send forth hyslaborers into hys hervest. To youreways es. Beholde I sendeyou forthe as lambes amos gewolves, Beare no wallet anether scryppe/ nor shues and salute nooman by the waye. Tr whatsoever housse reenter in frrst sare: Peace beto this house, 2ind yf the some of peace bethes lare/youre peace shall rest apon hym/yfnott/yt shall returne to you agayne. 2Ind in the same house tary still eatynge and deinkynge/ suche as they have. Forthelaborer is worthy off hys remarde.

Gonot fro house to house ad ito whatsoever citie recenter/yf they receave you eate whatsoes veris set before you and heale the siefe that are theare and saye unto them: the fyngdom of god is come neve apon you. But into whatsoever cis tie ye shallenter yf they receave you not god yos ure wayes out into the stretes of the same and saye: eve the very dust which cleaveth on vs of your citie/we wype of agaynst you: Lott with stondynge/markethis/that the kyngdo of God was come neve apon you. He and I saye unto

mo

pouthatitshalbeeasier in that daye for Godo then for that citie.

Do beto the Chorozin: wo be to the bethsais da. For if the miracles had bene done i Tyre ad Sidon/which have bene done in you/ they had a greatewhyle agone repented / sittyng in heere ad assert, the vertheless it shalbe easier for Tys re and Sido/at the judgment/the for you. And thou Capernaü which arrevalted to heve/ shalt be thrust doune to hell. who soever heareth you/ heareth me: And who soever despiseth you/ des spiseth me. And he that despeseth me/ despiseth

The seventie returned agaynewith sope says inge: Lorde even the very devyls are subdued to vs thorowethy name. And he sayde unto them: I sawe sathan as it had bene lightenyng faule doune from heve. Beholde I geve unto you pos wer to treade on serpents and scorpions and apon all maner power of the enemy and noths ungeshall hurteyou. Teverthelesse in thys restoyse not that the spretes are under youre pos wer: Buttreioyse because youre names are we witten in heven.

and sayde: I prayse the father lorde of heven ad erth, because thou hast hyd these thyngs from the wyse and prudent, ad hast opened them to the folishe. Fre so father for so pleased it the All thyngs are geven me off my father. And noo manknoweth who the sonne is, but the father: nether who the father is save the sonne, and he

Of.S. Lufe. fo. yciij.

to whom the sonne well shewe hym.

cretly: Zappy are the eyes/which sethat yese. Soz I tellyou that many prophets and kyngs have desired to sethoose thyngs which ye se/and have nott senethem: And to heare those thyns as whych ye heare/and have not theare and have not theare.

and tempted hym sayinge: Master shote vp/ and tempted hym sayinge: Master what shall Jootoinheret eternall lyfe? Ze sayd unto him: What ys writte in the lawe? Zowe redest thou? And he answered and sayde: Thou shalt love thy lorde god/wyth all thy hert/and wyth all thy soule/and with all thy strengthe/aud with all thy mynde: and thy neglibour as thy sylfe. And he sayde unto hym: Thou hast answered right. This do and thou shalt live. Ze willynge to instiffe hym silfe/sayde unto Jesus: Whoys then my neghbour?

Jesus answered and sayde: Accreayne man descended from Jerusalem into Jericho/And fell into the hondes off theves/whych robbed hym off his rayment and wonded hym/and des parted levynge hym halfedeed. And yt chauns sed that there cam a certaine preste that same waye/and sawe hym/and passed by. And lyke wyse a levite/when he was come neve to the place/went and loked on hym/and passed by. Then a certaine Samaritane/as he icrnyed/cam neve unto hym/and behelde hym/and had compassion on hym/and cam to hym/and had mode uppe hys wondes/and poured in wyme/

and oyle/and layed him on his beafte/and bros ughthym to a comen hostry ad drest hym. Und on the mozowe when he departed he toke out twopece/ad gavethetothehostad said untohi. Catecure of hi sad whatsoever thou spedest as bovethis whe I come agayne I will recopens cethe. Which nowe off these then then thou was neghbour onto hi that fell into the theves hondes? 2(nd he answered: he that she wed mers cy on hym. Then fayd Jesus vnto hym. Goofd Do thou lyfe wrse.

syt fortuned as hewent/that he entred into acertayne toune. And a certayne woman nas med Martha receaved hym into her house. And this woman had a sister called Mari, whi ich sate at Jesus sete and herde Jesus preache vnge:Martha was combred about moche sers wynge/and stode and sayde: Master/doest thou not care that my fifter hath leeft me to minifter alone? Bidhertherfore/thatshehelpeme. And Jesus answered/and sayde unto her: Martha/ Martha thou artebusied ad tronblest thy sils ferabout many thynaf: verely oneys nedfull Mary hath chosen her agood parte/which shall not betaken awaye from ber.

The.vi. Chapter.

totifortuned as hewas prayinge facers tarne place: when he ceased won of his dis Teiples sayd unto hi: 117asterteache us to praye 21s Ihon taught his disciples. And he sayd ons to them: When ye praye fave: Oure father whs ich artein heve halowed bethy name. Lettthy

IIII Df S. Lufe

Fo. veitij.

Frngdo come. Thy will be fulfillet even in erth asitis in heven. Oure dayly breed geve vethis bare. And forgeversjoure synnes: Boreven me forgeveevery manthattraspaseth vs jand leds De vs not into temptacio Butt deliver vs from

evyll Minen.

And he sayde unto the: which of you shall has veafrende and shall goo to hymatt mydnyght/ and saye vnto hym: frende lende me foureloves for a frende of myneis come out off the waye to me/and I have nothynge to fett before hi/2Ind he with in shall and swer and save: Troubleme nott nowe is the doze shett and my servauntt? are with mein the chamber / Jeannotryse and gevethetothe. Isave viito you: though he woll not aryse and gevelym be cause heis his frens de: Det because of hys importunite he woll ryfe and gevehim as many as henedeth.1

21nd Isare vntorou: are/andyt shalbeges venyon. Sete and reshall fynde. Fnocte and itshalbeopened vnto you. For every onethat areth/receabeth: and he that sefeth frideth: ad to him that frodeth shall it be openned. 26 the some are breed offeny off your bichys hys father: wyll be proffer bym a ftone? Oryffbe arefisshe will he gevelyma serpent: Oryfhe areanegge:wyllhe proffer him a scorpion 326 vethewhich arcevell know howe to geve good aiftes unto youre dylozen? Bowe moche moze shall youre father celestiall ageve a goode sprete

to them that defire it of hym.

2111d he was a castringe out a devell why che was donn. And it folowed when the devyll was

coneont/the dom spate/ad the people wondted Some off the sayde: he casteth out devyls by the power of Belzebub the chefe of the devyls. And other tempted hym setynge of hym a signe from heven. Zeknewetheirthoughtf and sayde vnto them: Every Eyngdom at debate with in it filfe shalbe desolate: aud won housse shall fall apon another. 800 if Satan beat variaunce with in hymfilve: howeshall his kyngdomendure? Be cause ve save that 7 cast out devyls by the pows er off Belzebub: Af I by the power of Belzebs ub casteoute devyles: by whose power do youre chyldren cast them out? Therfore shall they be youre indges. Buttif I with the finger off God cast out devyls/100 doute/the tyngdom of God is come aponyou.

use: That he possesses in peace. But when a stronger then he cometh apo hym/ and overcos meth hym: he taketh from hi/ his harnes/whes rinhe trusted/ad devideth his gooddes. Bethat is not with me is agaynst me. 2nd he that gades

reth nott with me fcatterch.

he walketh through waterlesse places sekynge reest. And when he fyndeth none he sayeth: I will returne agayne vnto my housse whence I cam out. And when he cometh he syndeth it sweet and garnished. Then goeth he and taketh seven other spretes with hym worse then hym sisse and they enter in and dwell there. And the ende off that man is worse then the begynnyns se.

Moss. S. Luke. So.vcv.

Bit fortuned as he thus spake/a certayne wos man of the company lyfte vp her voyce/ and sas de vnto hym: Zappy is the wombethat bare the and the pappes/ which gave the sucke. But he sayde: Zappy are they that he are the worde off

God and fepeit.

Mohen the people wer gadered thicketo geder: Zebegan to saye: This is an evyll nacion. They sete a signe / and there shall noo signe be geven them/but the signe off Jonas the prophet. For as Jonas was a signe to the Amivites/so shall the sonne off man be to this nacion. The quene off the southeshall ryseat the sudgement/with the men of this generacion/and condempnethe. for she cam from the ende of the worlde to he are the wisdom of Solomon: and beholde a greater then Solomon is here. The men off Amivite shall ryseat the indgement/with this generacis on/and shall condempne them: for they repents ed at the preachynge of Jonas: And beholde / a greater then Tonas is here.

a preve place / nether vnder a busshel: Button a candelstickethat they that come in / maye selis aht. The light off thy body is thyne eye. There fore when thyn eye is single: then is all thy bos dy full off light. Buttif thyne eye be evyll: then shall all thy body be full off darknes. Take hede therefore that the light whiche is in the / be not darknes. For if all thy body shall all be full off light / have ynge noo parte darke: then shall all be full off light / even as whe a cadell doeth light the with

his brightnes.

hym to dyne with hym: and Jesus went in and sate doune to meate. Whe the pharise sawe that he marveylled that he had not wesselded before dynner. And the lorde sayde to hym: A Towe do ye. O pharises make clene the outsy de of the cus ppe, and of the platter: but your einwarde pars ties are full of ravenige ad wickednes. Refoles did not he that made that which is with out: mas ke that which is within also in the cus geve of that that ye have and beholde all is cles ne to you.

must wo be to you pharifes for ye tythethe ms ynt and rewe and all manner erbes and passe over judgment and the love of God. These ous abtye to have done ad nott to have left the other

ondone.

most seates in the sinagogs/and gretyngs in the marketts.

Mobeto you scribes and pharises ypocrits/ for yeare as graves which aperenot/21nd men that walks over them/are not ware of them.

Then answered one of the lawears/and sayd unto hym: Master/thus sayinge/thou puttest us to rebute also. Then he sayde: Mo be to you also ye laweras: for ye lade men with burthens greveous to be borne/ad ye youre selves touche not the pactes with one of your singers.

mobeto you that bilde the sepulcres off the prophets: for youre fathers kiled them: Truely ye beare witnes/that ye alowe the dedes of yous re fathers: for they killed them ad ye bilde their

Therfore sayde the wisdom off God: I will send them prophets and Apostles, and off them they shall see and persecute. That the bloud off all the prophetts, which was sheed from the bes gynnynge off the worlde, maye be required off this generació, from the bloud of Abel unto the

bloud off Jacary / whiche perished bitwene the aulter and the temple. Verely I saye unto you:

it shalbe requyred of this nacion.

ayethe fave of knowledge / ye entred not in yous reselves / and them that came in ye forbade.

motherhus spake unto them/the lawears/ and the pharises/bega to were busy about hyin and to stoop his mought with many questions/ Layinge wayte for hym/and schynge to catche somethyng of his mought/wherby they myght accuse hym.

The .vij. Chapter.

ble multitude off people (in so moche that they trood won another) he began to saye unto his disciples: Fyrst of all beware of the leven off the pharises / which is ypocrysy. For there is nothynge covered / that shall not be uncovered: nether hid / that shall not be fnowen. Wherfore what soever ye have spoken in darknes: that say me shalbe hearde in light. And that which ye have spoken in the eare/even in secret places / shall be preached even on the toppe of the houses.

fare onto you my frendes: feare ye not them

17

that Fyll the body and after that have nothyng gethat he can moare do. I will she we you who om ye shall feare. Feare hym which after he has the Fylled hath power to cast in to hell. De I save unto you hym feare. Are not five sparos wes bought for two farthynges and none off them is forgotten of God. He the very heers of your e heed are nombred. Scare not therefore: He are moare off value then many spars rowes.

before men / even hym shall the sonne off man confesse also before the angels of God. And he that denyeth me before men: shalbe denyed bes fore the angels off God. And who sever spes afteth a worde agaynste the sonne of man itt she albe forgeven hym. Butt unto hym thate blasphemeth the holy goost it shall not be fors

geven.

When they brynge you into their sinagog?/
and unto their rulers / and officiers / take noo
thought how or what thynge ve shall answes
re / or what ye shall speake. For the holy good
shall teache you in the same houre/what ye ous
ght to saye.

Mon off the company savde unto hym: Mas ster/bid my brother devide the enherytaunce with me. And he sayde unto hym: Man/who made me a judge/or a devider over you? And he sayde unto them: take hede/and beware off coveteousnes. For no mancs life stondeth in the haboundance of the thyngs which he possessing And he put forth a similitude unto them sayinge: Df. S. Luke. So. yevij.

frutes plenteously and he thought in hym silfe sayinge: what shall I do because I have noo rountewhere to bestowe my frutes? And he says de: This will I do. I will destroyemy barnes and bilde greater and ther in will I gadder all my frutes and all my goodes: and I will saye to my soule: Soule thou haste moch good says de up in store for many yeares take there eas see to hym: Thou sole this night will they fetche as wave thy soule against from the. Then whose shall thouse thy night will they fetche as wave thy soule against from the. Then whose shall thouse thynges be which thou hast provis ded. So is it with hym that gaddreth ryches and is not ryche in God.

Ind he spake unto his disciples: Therfore I save unto you: Take no tought for youre lyfe, what ye shall eate. Wether for youre body whs at ye shall putt on. The lyfe is more then meas te, and the body is more then raymet. Warde welc the ravens, for they nether sowe, nor reper which nether have store house ner barne, and yet God fedeth them. Sowe moche are ye better

then the foules.

Which of you with takynge tought can adde to his stature won cubytt? Afge then be nott as ble to do that thynge which is least: why takege thought for the remnaunt? Considere the lylises howether growe: They laboure nott: They spinnotised I sage unto you. Solomo in all his toyalte was nott clothed lyke unto one of these.

Daye in the feld? Ad to mozowe shalbe cast into

the fornace: howe moche more wyll he clothe you o ye endued with litell faith? And are nott what ye shall eate or what ye shall drynke nes ther clyme ye up an hye for all suche thyngs the bethen people of the worlde seke for. Houre far ther knoweth that ye have nede off suche thyns of. Wherfore seke ye after the kyngdome off her ven and all these thyngs shalbe ministred vns to you.

fearenot litell flocke for it is youre fathers pleasure to geve you a kyngdom. Sell that ye have and geve almes. And make you bagges which were not olde and treasure that fayleth nott in heven where no these commeth nether moth corrupteth. For where your etreasure ys/

There will voure hertes be alfo.

Tettyoureloynes be gerdde about/and yous relightes brennynge/and ye youre selves/lyfe onto men/that watche for their master when he woll returne from a weddyn ger that as sone as the commeth and fnocfeth/they may e open onto hym. I sappy are those servaunts/which their lorde/when he cometh/shall fynde walfynge/Verely I saye onto you, he will gerdde hym sils fe about/and mafe them sitt donne to meate/ad walfe by them/and minister onto them. 2snd yf he come in the seconde watche/yeys he come i the thyrd watche/and shall synde them soo, happy are those servaunts.

man of the house had knowen what houre the thefe wolde have comen he wolde suerly have watched know not have suffered his house to has

Df. S. Luke. fo. peviij.

vebene broken vppe. Beye prepared therfore forthe sonne of man will come att an houre whe

yethynte/not.

Den Peter savo vnto hi: Master tellest thou this similitude onto vs/orto all men? And the lorde faid: who is a faithfull ftewarde / ad adifs crete/whom his lorde shall make ruler over his housholde to gevethem their dueti of meate at due season. Zappyis that servaunt whom his mafter whe he cometh shall finde foo doinge. Of atrueth I save unto you: that he will make him ruelerover all that he hathe. But ad if the evyll fervaunt shall saye in his hert: My master wyll differre his comynge and shall begyn to smyte the servaunts and maybens and to eate and drynke/and to bedronken: the lorde off that fers vaunt well come in a dave when he thenfeth nott/and att an houre when he is not ware ad wyll devyde hym and will gevehim his rewars De/with the onbelevers.

The servaunt that knowe his masters wyll and prepared not him silfe nether did accord dynge to his will shalbe beten with many strys pes. But he that knewe not and hath come mitted thyngs worthy of strypes shalbe beaten with seawe strypes. For unto whom modeys geven: off hym shalbe mode required. And to whom men mode commytt the moare of hym

will they are.

destre but that ytwere all redy kyndled: Nott with stondinge Imuste be baptised with a bap; to. And how am I payned till it beended: Sups

17 iğ

poseyethat Jam come to sende peace on erth? tell you nave: but rather debate. Soz hence fors thethereshalbesivein mon housse devided thre agaynst two/and two agaynst thre. The father shalbe devided agaynst the sonne / ad the sonne agaynst the father. The mother agaynst the dos ughter / and the doughter agavnit the mother. The motherelawe agaynst the doughterelawe! ad the doughterelame agaist the motherelame.

Then sayde he to the people: when ye sea clos uderyse out off the west strayaht wave ve saye: weshallhave a shewer and so it is. 2snd when ve sethe south wynde blow ve save: we shall has veheet/andit cometh to paffe. Apocrytf/yeca styll of the fassion of the erth ad of the stye: but what is the cause that ye cannot styll of this ty? me? Reand why indgeve nott off voure selves/ that which is rightewes?

Mobilithou goest with thyne adversary to the eneler: as thou artein the wave geve diligence that thou may st be delivered from hym least he brynge the to the indge and the indge deliver thetotheioplar, and theioplar cast the intopzes son. I tell the thou departest not thece/tyll thou have made goode the vtmose farthynge.

The. viij. Chapter

Berewere present at the same feason that Thewed hym of the aclileas/whose bloude Pilate mengled with their awne facrifice. 21nd Jesus answered ad sayde unto them: Suppos Te ve that these galileans / were greater synners then all other galileans be cause they suffred sus

Mof S. Luke.

So. pain:

the punvfihme: I tell you nave: butercept ye res pet ve shall all in lyke myse peryshe. Ozthynke verhatthoservin.apo whom the toure i siloe fell ad flewe them / were frnners above all me that dwellin Iberusalem: Itellyounave: Butters cepreverepent ve all shall lyte my se perishe.

Beputforthethis similitude/Acertaynema had a frage tree in his vyneyarde, and hecam and fought frute theron and foundenone. The Sayde he to the deeffer of his vyneyarde: Behols de this threveare have I come and sought frus teinthis fyggetree/ and fynde none/ cut it dons ne: why combreth hit the grounde? Und he ans fwered and fayde unto hi: lorde lettit alone this reare also till I digge rounde abouteit/ad dos geit to fe whether it will beare frute. yf not the

after that/cut bym doune.

setaught i won oftheir finagoggf onthe fas both daves / 2(nd beholde there was a woman which had a sprete off infirmitie.rviff. yeares: and was bowed to gether and coulde nort well lifte ophersilfe. When Jesus saweher hecals led ber to hym and sayde to her: womathou ars te delivered from thy discase. And he larde his bondes on her and immediatly she was made Arayahr and glorified God. Theruler off the finagoge answered with indianacion (be cause that Jefus had healed on the faboth dave) 21nd farde unto the people: There are fire dayes ithe wefe in which men ought to worke uthem cos me and behealed and nott on the faborh daye.

The answered hym the lorde ad sayd: Pocrys te doth noteach: one of you on the fabotio dayes

17 un

loosehis ore/orhis asse/from the stall/andleas dehym to the water? And shulde not this downs ghter of Abraham/beloosed from this bonde on the saboth daye/whom Sathan hath bounde loo/pois, yeares? And when he thus sayde/all his adversaris were ashamed/and all the peos ple recoysed on all the excellent dedes/that wes redone by hym.

Then sayde he: What is the Fyngdom of God ly Feror where to shall I compare it? It is ly Fea grayne of mustard seede/which a man to Fe and sowed in his garden: and it grewe/and wered a greate tree/and the foules off the ayer bilt in the

braunches of it.

Ind agayne he sayde: where unto shall Ilys Fen the fyngdom of Godit is lyfe leven/which a woman to fe/and hidde in thre bushels of flos ure/till all was thorow levended. And he went thorowe cities and tounes teachynge/and to fe

his iorney towardf Jerusalem.

Then sayde won unto hym: Lorde/arethere feawethat shalbe saved? And he sayde unto the em: stryue with your eselves to enter i at the stre avtegate: For many I saye unto you/will sete to enter in/ ad shall not the able. When the good man of the house is risen up/ ad hathe shert fast the doze and ye begyn to stonde with out/and to the doze sayn ge: Lorde/lorde/ope une to us; and he shall answer and saye unto you: I know enot whence ye are. Then shall ye begyn to saye. We have eaten/ ad dronfen in thy pressence/and thou hast taught in oure stretes. And he shall saye: I tell you/ I wort not twhence ye

are:departe from eallyeworkers off iniquytie. There shalbe weppinge/and gnashyinge of teth: when ye shall se Abraham/and Asac/ad Jascob/and all the prophets in the kyingdo of God/and youre selves thrust oute a dozes. And they shall come from the cest/and from the weest/ad from the northe/and from the southe/and shall reest in the kingdom of god. And beholde/there are last/which shalbe fyrst: And there are fyrst which shalbelast.

The same dayethere cam certaine of the phase rises and sayd unto hi: Gert the out of the waves and departe hence: for Zerode will kyll the. Und he sayd unto them: Gooye and tell that fore bes holde I cast oute devils and heale the people to daye and to morowe and the thyrd daye I mase ke an ende. Neverthelesse/I must walke to day ye and to morowe/and the daye followinge: Soz it cannot be that a prophet perishe eny other

where fave att Terufalem.

O Jerusalem Jerusalem which killest pros phet sa stonest them that are sent to the: howe often wolde I have gadered thy dildren to ged? der as the hen her nest under her wynges and thou woldest nott. Beholde youre habitacion shalbelest unto you desolate. Sor I tell you spe shall not seme untill the time come that ye shall saye blessed ys he that commeth in the name off the lorde.



Wo off the chefepharises to eatebreed on

IT D

II The Gospelt

holdetherewas a man befoze hym/which had the dropfy. And Jesus answered and spake vns to the lawears ad pharises/sayingers hit laws full to heale on the saboth daye? And they helde their peace. Zetoke the man and healed his and letthyings. And answered them sayinge: whis the of you shall have an assessment from pitts and will not straight wave pull his out on the saboth daye? And they could not answer by magayne to that.

hemarked howethey preased to the hyest rous mes and sayd unto them: Whethou artebide to a weddynge of eny man sitt nott doune in the hyest roune lest a more honorable ma the thou be bidden of hym and he that badde bothe hym and the come and saye to the geve this man ros ume. And thou the begyn with shame to take the lowest roune. But rather whethou artebide for ad sit i the lowest roune that when he that bade the cometh he maye saye unto the: frende sitt up hyer. The shalt thou have preyase in the presence of them that sitt at meate with the. Sor whosover exalteth hym silfe shalbe brought lowe: And he that hibleth his silfe shalbe exalted

Then sayde he also to hithat bade hito diner: When thou makest a diner or a supper call not thy frendes nor thy brethre nether thy kinsine, nor verriche neghbours: lest they bidde the agas yne and make the recompence. Butt when thou makest afeast call the poore the mayined the lame ad the blide ad thou shalt be happy: For they cannot recompence the, Butt thou shalt be

Mof. S. Lufe. fo. g.

Recompensed at the resurreccion of the iusteme. mohe won of the that sate at meate also herde that he fayde onto hym: happy is he thateas teth breed in the Fyngdome of god. Then fayo he to brm: A certayne ma ordened agreate suppers and bademany ad fent his fervaunt att supper time/tosavetothem that wer bidden/come:foz all thringes are redy. And they all atonce began tomafeercuse. The fyrst sayd unto him: Thave boughta ferme and I must nedes goo and seit/ Iprayethehavemeercused. 2md another sayd: Thaveboughtfyvercote of ore ad 3 must goo toprove the Tprarethe have me excused. The thyrdefayd: Thave maried a myfe ad therfore Beannot come. And the servaunt went agayne/ and brought his mafter worde there of.

Then was the good mã of the house displeas sed ad sayd to his servaunt: Good out quickly ito the streets and quarters of the citie sed brynge i hidder the poure and the maymed sed the halt sed the blide. And the servaust sayd: lordeit is dos ne as thou comandedst sed yet there is roume. And the lorde sayd to the servaust: Good ito the hiemayes and hedges and copell the to come i that my house maye be filled. For I saye unto you that none of those men which were bidden. Thall tast of my supper.

There wet agreate company with his and he turned and saide unto the: As a ma come to mes and hate not his father and mothers and wyfes and his awnelifes he cannot be my disciple. 2ind who so ever beare not hys crosse and come after me cannot be my disciple.

toure/ad sitteth not doune befoze ad couteth the tost Whether he have sufficient to performe it? lest after he hathelayde the foudació/ad is nott able to performe it/all that beholde it/ begyn to moode hym sayinge: This man began to bilde/and was not able to make an ende. What kynge goeth to make batayle agaynst another kynge/and sitteth not downe fyrst ad casteth in his mys nde/wether he be able with tenthousande to mes tehithat cometh agaynst hym with twenty thos usand/or els whill the other is yett a greate was ye off/he will sende embasse atours/and desyre peace. Swlyke wyse/none of you that for saketh nottall that he hathe/can be my disciple.

Baltis good but if salt be cozupte what shall be seasoned there with? It is nether good for the lode nor yet for the doge hill me cast it out at the dozes. Zethat hath eares to heare lethi heare.

The.vv. Chapter

Jeresorted unto hiall the publicas ad synners forto heare hi. And the pharises ad scribes grudged sige: Zereceaveth to his copas ny synners ad eather with the. The put he forthe this similitude to the sayinge: What man of you havynge an hundred shepe if he loo se one of the doth not leve nynty and nyne in the wildernes and goo after hym which is loost until he synde hym? And when he had sounde hym he putteth hym on his shulders with love: And as sone as he cometh home he calleth to gedder his lovers and neghbours sayinge unto them: roloyse with

IIIIf. S. Luke. So. cij.

me/for Thave foude my shepewhich was loost.

Thay unto you that ly the wyse to ye shalbe i heve over one synner that repenteth more then over nynery and nyne tuste persons which encounce repentaunce. Other what woman havynge, regrotes if she loose won both not light a candell ad swepe the house sad sete diligetly till she sins de it. And whe she hath sounde it she calleth her lovers ad her neghbours saynge: Recover with me for Thave sounde the groate which Thad loost. Ly twyse I saye unto you coye shalbe i the presence off the angels off God over one synner that repentheth.

And they onger of the sayde to his father: father geve me my parte off the goodes that to me be s longeth. And he devided unto them his substas unce. And not longe after/they oger sonne gads dered all that he had to gedder/and to the his sors ney into a farre countre/and there he wasted his goodes with royerous livinge. And when he had spet all that he had there rose a greated erth the orow out all that same londe. And he began to lacte. And he went/ad clave to a citesyn of that same countre: which sent hym to the felde/to the pehis swyne. And he wold fayne have filled his bely with the coddes/that the swyne ate: ad noom man dave hym.

many hyred servaunts at my fathers have bres
ed ynough and Joye for honger. Jwill a ryse
and goo to my father ad will saye unto hymisas
ther Jhave synned agaynst heven and before

the:nowed I not worthy to be called thy some makeme as one of thy heyred servaunts. And he arose and cam to his father. When he was yetr egreate waye of his father sawe hymicand had compassion on hymicand ran unto himicand fell on his neckerand kyssed hym. And the sone sayd unto hym: father I have synned agaynst hever and in thy sight nether am I worthy hence for the to be called thy sonne. Then sayde the father to his servaunts: brige forth that best garment and put it on hymicand put a rynge on his hoder and shewes on his fete. And brynge hidder that fatted causse and kyll hymicand lett us eate and be mery: for this my sonne was deed and is alis we agayne. Se was loste and ys nowe founde.

And they began to make doode cheare. Theelder brother was i the felde and whehe caand drewenye to the house he herde mistrels cy/and daunsynge/and called one of his servas untf/and ared what theosethynges meante. Ze faid unto hi: thy brother is come and thy father hath killed the fatted caulfe be cause he hath res ceaved him fafe and foude. And he was anary! and wolde not aco in. Then cam his father out/ and entreated his he answered and sayde to hys father: Lo these many yeares have I done the fervice/nether brake at eny timethy comaunds met/and vet davest thou me never soo moche as a Eyd to make mery with my lovers: but as sone as this thy sonne was come which hath devous red thy goodes with harlottes thou hastefor his pleasure killed the fatted caulfe. And se sayd untohi:Sone/thouwast ever with me/and all that I have is thine: it was mete that we foulde

Of. S. Lufe.

fo. ciij.

makemery kobeglad: for this thy brother was deed and is a live agayne: ko was lofter and is founde.

The. vi. Chapter.

Flayd also unto his disciples: There was a certay nerich in a which had a stewarder that was acused unto hi that he had wasted his goods. And he called his of the? Geve a coptes off thy steward shippe. For thou may ste be no loger my steward. The steward said with in his sister what shall Joo? for my master will take awaye from emptewards shippe. I canot diage said begge. I a shamed. In we what to do that when I am put out of my stewards shippe they may ereceave me in to there houses.

pnto the fyrst: howe mode owest thou vnto my master? And he saydia hodded tones of oyle ad he sayd to hittake thy bill ad sitt downe quickly ad matte siftie. The said he to another what owe est thou? And he sayde an hondred quarters of wheate. Be sayd to hi: Take thy bill and writte foure score. And the lorde comended the vniust stewarde because he had done wysly. Sor the dysloren of this worlde are in their kynde wys ser then the dysloren off light. And I saye also vnto you make you frendes of the wided mans mon that where shall have nede they may tes ceave you into everlasting thabitacions.

de that is faitful î that wide is lesteithe same is faithful î moche. So the if rehave not by n fas the full î the wicked mamozwho will beleve you î that which is true, and if rehave not bene faiths

full in another mannes busines: whoo shall ges veyou youre awner sto servaunt can serve two masters, for other he shall hate the one and love the other or els he shall lene to the one/ad despys sethe other. We canot serve God/ and mamon.

All these thiges herde the pharises also which were coveteous. And they moded hisad he sayd onto them: Rearethey which instic siyoure sels ves before me: but God knoweth your ehertes. Sor that which men magnisse is abhominable in the sight of god.

the lawe and the prophett fraygned untyll the tyme of Jhon: Sence that tyme the fyngdo of god is preached. And every man stryveth to

gooin.

tle of the laweshall perishe. Whosoever forfas Feth his wyfe/and marieth another / breaketh matrimony. And every man which marieth her that is divorsed from her husbande committeth

advoutry also.

LThere was a certayne richeman/which was clothed in purple/ad fyneraynes/and fared des liciously every daye. And there was a certayne begger/name Lazarus/whiche laye at hys gas tefull off sozes desyrynge to be refresshed with the cromes whiche fell fro the ryche manes bors de. Neverthelesse the dogges cam/and licted his sozes. And yt fortuned that the begger dys ed/and was carryed by the angells into Abras hams bosome. The riche man also died/ad was buried in hell.

mohen helifte ppehis eyes/as hewas into

Mof. S. Lufe.

So. citif.

prmentf he sawe Abraham a farte off ad Las zarus i his bosome Aud cryed and saydisather Abraham have mercy on me and sende Lazas rus that he maye depethetippe off his synger in water and colemy tonge for Jam tourmented in this stame. Abraham sayd unto hym: Sonne remembre that thou in thy lysetyme receaved stoppleasure and contrary wyse Lazarus pays ne. Nowetherfore is he comforted and thowe art punyshed. Beyonde all this bit wene you ad us there is a greate space sett for that they which wolde goo from hence to you canot inether from thence come hidder.

nd hi to my fathers housse. for I have syve bres thren: for to warne them lest they also come instables place off tourment. Abrahams and vnto hym: they have Moses and the prophetts lett them heare them. And he sayd in a ye father Abs raham but ys won from the ded cam unto them they wolde repent. Se sayd unto hym: Af they heare not Moses and the prophets nether woll they beleve though wo recessfro deeth agayne.

The .pvij. Chapter.

Zen sayde he to his disciples, it can not be avoyded but that occasions of evyll come Teverthelesse wo be to hym throw who they cos me. It were better for hym if a mylstone wer has ged aboute his necte, and that he were cast into the see rather the he shulde offende won off this litle wons. Take hede to your selves, if thy bros ther trespasagayns the rebute hym; and if he

tepent/forgeve hym. And though he syn agenst the seven tymes in wondaye/ and seven tymes in a daye tourne agayne to the sayinge: it repens teth me/forgeve hym.

And the apostles sayde unto the lorde: in cres ase oure fayth. The lorde sayde: yf ye had fayth lyte a grayne off mustard sede and shulde saye unto thys sycamyne tree pluctethy silfeuppe by the rotes and plant thy silfe in the see: he she

ouldeobey you.

Mhich of you havynge a servaunte a plowy?

nge/or fedynge catell/wolde saye unto hym whe he were come from the felde: Go quickly ad sitt doune to meate / And rather sayeth not to hym/dresse wherwith I maye suppe/ ad apoynt thy silfead serveme/tyll I have eaten and dronke; and afterwarde/eate thou/and drynke thou? Doeth he thake that servaut be cause he did that which was comanned unto hym? I trowe not. Go lykewyse ye/wheye have done all thoose that which was our maunded unto you; saye/we are unprositable servaunts. We have done that which was our educty to do.

hepassed thorowe Samaria and Galile. And as he entred ito a certayne towne/there met hym ten me/that were lepers/which stode a farre of and put forth their voices/and sayde: Jesu mas ster/have mercy on vs. When he sawe them/he sayde vnto them: Goo and sheweyoure selves to the prestes. And hit chaunsed as they went/thep were clensed. And won of them/whe he sawe the

alondevoice praysed God/adfell doune on his face at his fete/and gave hym thankes. And the same was a samaritan. Jesus answered ad says de: Are there not ten clensed? But were are those nyne? There are not founde that returned agas ne/to geve God prayse save only this straungs er. And he sayde unto hym: Aryse/and goothy waye/thy fayth hath saved the.

when the kyngdom off God shulde come: he ans swered the and sayde: The kyngdom of God cos meth not with waytingefore. Tether shall men saye: Loo here loo there. For beholde the kyngs

dom of God is within you.

21nd he sayde unto hys disciples: The dayes will come whe ve shall desire to se wo dave of the sonne of man and ye shall not feit. And they shs all saveto you: Sehere/Sethere. Goo nott afs ter them/noz folowe them/foz as thelightenvns aethat apereth out of the one parte of the hever ad shaneth unto the other parte of heve: 800 she all the sone of mabei his dayes. But fyrst must hesuffremany thigf ad bereproved of this nas 218 it happened in the tyme of Toe: 800 spall it be i the trine of the sonne of ma. The ey ate they drafe they maryed wyves fo were marred evernto that same daye that Toewent ito the arte ad the floud ca ad destroyed the all Lifewisealso/asitchaunsedithedayes of Lot. They are thei dzafe thei bought thei folde thei planted they bilte. Indeventhe same davethab Lot went out of 3000/hit rayned fyre ad bryms stone from beven and destroyed them all. Afres Øä

theseensamples shall the daye be whe the sons

ne of manshallapere.

and his stuffe in the housse: lett hym nott come doune to take hit out. And lyke wyse lett not him that is in the feldes turne backe agayne to that he lefte behynde hym. Remember Lottes wyfe. Whosover will goo about to save his lyfe shall loose it: And whosover shall loose his life shall quycken it.

one beed the one shalbe receaved and the other shalbe forsafen. Two shalbe also a gryndynge to gedder; the one shalbe receaved and the other forsafen. Ind they answered and sayde to him: wheare lorde? And he said unto the where the body shalbe thid ther will the egles resource.

The poiij. Chapter.

Fput forth a similitude vnto them/signis fringe that men ought alwayes to praye/and not to be wery/sayinge: There was a Juds ge in a certaine cite/which feared not god nether regarded mā. And there was a certaine widdos we in the same cite/whych cam vnto hym sayins ge: A venge me of myne adversary. And a greas te whyle he wolde nott. Afterwarde he sayd vns to hym silfe: Though I feare nott god/nor care for man/yett be cause this widdowe troubleth me/I woll a venge her/lest at the last she comes and rayle on me.

Mand the lorde fayd: heare what the vnrightes wes indge fayeth. And shall not god avenge his

electe/which cryenyght and daye unto him? Le though he differre them: I tell you he will aves gethem and that quicky. Teverthelesse/when the sonne of man commeth / suppose ye/that he

Mall fynde faithe on erthe.

And he put forthethis similitude onto certas ine which trusted ithe selves that they werpers fect and despysed other. Two men went vp into thetepleto prave: the one a pharife, ad the other apublican. The pharife stode and prayed thus with bym filfe. God Itanfethethat Jamnott as other are extorsioners vniuste advoutres and even as this publican is. I fast twyfein the weke. I gevetythe of all that I possesse. Und the publican stode afarre of and woldenorlifte vp his eyes to heven / but smote hys breit fayinge: God be mercyfull to me a sinner. Itell you:this ma departed home to his house instified moore then the other. For every man that exalteth him silfe shalbebroughtlowe: And hethat hubleth bem silfe shalbe exalted.

uldetouchethe. When his disciples sawethate they rebuted the. When his disciples sawethate they rebuted the. But Issue called the vnto his and sayde: Suffre children to come vnto me ad forbidde them not. For vnto souche belongeth the fingdo of god. Verely Isaye vnto you: who so so vereze aveth not the fyngdom of god as a

chyldethe shall not enter therein.

And a certayne ruler ared hi: sayinge: Gode Master: what ought I to do to obtaine eternall lyfe? Jesus sayd unto hym: Why callest thou me gode: No man is gode save god only. Thou

Oig

Enowest the commaundments: Thoushalt nott commit advoutry/thoushalt nott fill thoushs alt nottsteale/thoushalt not beare falce witnes Zonoure thy father/ad thy mother. And he sas yoe: All these have Tept from my youthe. Whe Jesus herdethat/he sayde unto hym: Rettlacts est thou one thynge. Sell all that thou hast / ad distribute it unto te pouze/and thouss shalt have treasure in here/and come/ad foloweme. Whe heheerd that/he was here/for he was ryche.

whath difficulte shall they that have ryches ens ter into the Eyngdom off God: Esperitis for a cammelt to passe thorowe a nedles eye then for a rycheman to enter into the Eyngdom off God. Then say then for the say they that her de that: 21nd who shall then be saved: Be sayde: Thyngs which are vus possible with men: are possible with God.

Then Peter sayde: Loo we have forsaten all and have folowed the. Ze sayde unto them: Ves rily I saye unto you there is noo man that for sateth housse other father ad mother other bre ethren or wyfe or children for the tyngdom off goddes sate which same shall not receave mos chemore ithis worlde: and in the worlde to cos me lyfe everlastynge.

them: Loo we go vp to Jerusalem / ad all shals be fulfilled that are written be the prophetts off the sonne off man. Ze shalbe delivered unto the gentyle and shalbe mocked and shalbe desprits fully entreated and shalbe spetten on: and whe they have scourged hym/they will putt hym to

deeth/and the thyrdedaye/shall hearyse agaya ne. They understode none of these thyngs. And this sayinge was hid from them. And they pers ceaved not the thynges which were spoken.

dit cam to passe/as they were come neve ons to Jerico / a certayne blynde ma fate by the was ve frde beggynge. Und when he herde the people passeby heared what it meant. They sayd vins to hymthat Jesus off Mazareth/went by. 21nd he cryed faynge: Jesus the sonne of David has ve mercy on me. And they which went befoze res bucked hum be cause he shulde holde his peace. 2(nd hemochethemoarecryed The sone of Das vid have mercy on me. Jesus stodestyll and commaunded his to be brought onto hym. And when he was come neare he ared hym fayinge: What wilt thou that 7 do unto the? 2Ind he fas yde: Lorde that Imageraceave my fight. Jes fus favde unto hum: Receave thy fight. Thy fas ith hath saved the. 21nd immediatly he sawe! and folowed hym prayfinge God. And all the people/whenthey saweit gavelaudeto God.

The. viv. Chapter.

17d heentred in and went those we Jeris co. And beholde there was a maninamed Jacheus and he was a rueler among the pubsilicans ad ryche also. And he made meanes to se Jesus what he shulde be: and he could enote for the preace be cause he was off a lowe status re. And he ran before and ascended upperinto a sicomore tree to sehym. For he wolde come that same waye. And when Jesus catothe plasse he loved up a same his and sayd unto hyme

Bache, attonce come doune for to daye Imus steady de atthy housse. And hastely he cam dous ne and receaved hym toy fully. And when they sawe that they all groudged sayinge: Be is gos ne into tary with a manthat is a synner.

holdelorde/thehaulfe of my goodes I geve to the pove and if I have done eny man wronge. Iwyll restook hym fower folde. Jesus sayd vas to hym: This daye is healthe come vato this hos use: for a smocke as it also is become the childe off Abraham. For the sonne off man is come to sere and to save that which was loose.

As they herde the sethyngs/he added therto a similitude/be cause he was neve to Jerusalem/And be cause also/they thought that the syngds om of God shulde shortely apere. Ze sayde there sore: A certayne noble man/wet into a farre cos untre/to receave a syngdom/and then to come agayne. Ze called his ten servaunts/and delive ered them ten pounde sayinge unto them: By so sell till I come: But his cites hated hym/and sent messengers after hym/saynge: We will not have this man to raidne over vs.

meand had receaved his kyngdom he commas aded his servaunt to be called to hym (to whs om he gave his money) to witt what every man bad done. Then cam the fyrst sayinge: Lorde thy pounde hath encreased ten pounde. And he sayde vnto hym: Well goode servaunte be caus sethou wast faithfull a very lytell thynge. Tas ke thou auctorite over ten cities. And the other

eam fayinge: Lorde thy pounde hath encreafed frpepounde. And to thesamehesarde: Andbe thou also rueler over fyve cities. 2ind the thirs de cam and fayde: Lorde beholde herethy pos underwhich I have kepte i anapkyn for I feas red the because thou arte a strayte man: thou takestropthatthoulaydestnottdoune/2sndres pest that thou diddest nott sowe. And he sayde unto hym: Of thyne awne mougthe iudge I the thou corll servaunt. Anewest thou that Jama Atraytema takyngeppethat Ilaydenotdous ne/ And repige that I did not sowe? Wherfore the gavest northou my money into the banke? 2(nd then at my commynashulde Thave requis red myneawne/with vauntage. And he sayde to them that stodeby: Cake from hymthat pos unde and gevelt hym that hathe ten pounde. And they fard to hym: Lorde he hath ten pouns de. I saye unto you that unto all them that has peritshalbe geverad from hyme that hathnote even that he hath shalbetaken awaye. Mozos ver thoose mynechemys which wolde not that shulde raigne overthem / brynge hidder / and fleethem before me. And when he hadd thous Spote/heproceded forthe before them/ and wet popeto Terusalem.

thfage / and bethany / besydes mounte olivete/
the sent two of his disciples sayinge: Go ye into
the toune which is over agaist you. In the who
ich as sonne as year ecome/ye shall fynde a cools
te tyed / wher on / yett never mansate. lose hym
and brynge hym hidder. And if eny ma are you.

why that yeloofe hym: thus fave onto hym The

lordehathenede of hym.

They that wer fent went their wave and fos unde even as he had sayde unto them. And as they were also synge the coolte the owners says devntothem: why loofe ye the coolte? And they sayderforthelorde hathnede of hym. And they brought hym to Jesus. And they cast their rays ment on the coolte and sett Jesus theron. As he went they spredde their doothes in the waye.

When he was come wheare he shulde goo dos une from the mounte olivete the whole multis tude of his disciples beganto reiorce and to las wde God with a loude vovce/for all the miras cles that they had sene sayinge: Blessed bethe Fynge that commeth in the name off the lorde/ Peace in heve and glozy in the hyest. Ino some offthepharises offthe company sayde unto hi: Masterreburethy disciples. Zeanswered/and sayde unto them: I tell you vffthese holde their

peace the stones will crve.

And when he was come neare / he behelde the citie and wept on hit sayinge: Affthou hads dest knowen thoose thrigh which belonge rus to thy peace even att thys daye: But nowe as rether hidde from thyneeres. For the dayes shall come apon the And thyne enemys shall compas the about with a banke. And shall bes segetherounde aboute / and kepethe in on eves ry syde/ And make the even with the grounde, wyththy dyldren whych arein the. And they Thall nott leve in the one stone apon another/ because thou knewest nott the trine off thy vis

sitacion. 2(nd he went into the temple/and began to cast out them that soldetherin and them that bought sayinge unto them Sytis written /mp housseis the houseoff prayer: Buttychave madeita den off theves. 2ind hetaught dayly in the temple. The hye prestes and the scrybes and the diefe off the people / went about todes freorehym: Butt couldenott fynde what to dos Sozallthepeoplestackeby bym. And gave bim audience.

The. pp. Chapter

Mort fortuned in one off those dayes As he taught the people in the temple / 2ind preached the gospell. The hyeprestes and the scrybes cam unto hym with the seniours/21nd spake unto hym sayinge: Tell vs by what aucs tozitethou doest these thyng?? Other who is be that dave the thys auctorite? Beanswered and Sayde unto them: Jalso will areyou a questio/ And answerme: was the bapte of Thon from heren or of men? They thought myth in them felves sayinge: Affweshall save from heven: he will save: Why the beleved ye hymnot? But ad vffme shall save of men all the people will stone vs. For they fuerly beleved that Ihon was a prophett. And they answered that they coulde notrtell whence it was. 2Ind Jesus sayde unto them: Mether tell Jyou by what auctorite Joa thesethynges.

The began he to put forthe to the people this fimilitude : Acertayne man planted a vyneyars desand lett it fortheto fermers and went hym filfe into a straunge countre for a greate season. And when the time cam he fent a fervautto bis tennaunt? that they shulde geve hym of the frus tes of the vyneyarde. The tennaunts betthym: and fent hym awaye empty. 2Ind he ceafed nott therby but senvett another servaunt. 21nd they bett hym/and foule entreated hym alfor/and fent hym awaye empty. Mozover / he fent the threde Also / And hym they wounded / ad cast hymout. Then sayde the lorde off the vynepars de:whatshall Ido: I myll sendemy deare sons ne/hymperadventurethey wyll reverence/whe they fe bym.

them selves sayinge: this is the heyre come lett vs tyll hym that the enherytaunce maye be ous tes. And they cast hym out of the vyneyarde ad tylled hym. Tawe what shall the lorde off the vyneyarde do vyneyarde do vneyarde do vneyarde do vnto them? Se wyll come and des stroyethose fermers and will lett out his vynes yarde to other. When they herde that they says de: God forbid.

then that is written; The stone that the bylders refused is made the heed corner stone? who soes wer stomble at that stone shalbe brused: but on who soever it saul sit wyll alto becake hym And the hye prestes and the scribes sthe same how re went about to laye hondes on him but they feat red the people. For they perceaved that he had

Juf.S. Lufe.

So. cv.

Spokenthis similitude agayaft them.

2(nd they watched him and fent forth fpies/ which shulde farne them selves perfecte to tas Fehrmin hys wordes and to dely vie hym vnto the power and auctorite off the prefedent. 21nd they ared hym faringe: Mafter weknowethat thou farest and teachest ryght nether consides rest thou eny manes degre/but teachest the mas ve of god truely. De it laufull for ve to geve Ces fartribute orno? Beperceaved their craftys nessand sayde onto them: Why temptye me? Shewe me a peny. Whoofe ymage and supers Aribeion hathit. They answered and fayd: Ces fars. 2Ind he fayde vnto them: Gevethen vnto Cefar , that which belondeth vnto Cefar: 2(no to God that which pertayneth to God. And they coulde nott reprove his layinge before the people. Ind they marvarled at his answer. ad beldetheir veace.

Then cam to hym certayne off the Saduces which denye that there is eny refurrection. 21nd they ared hym savige: 17aster 17oses wrote vns to vs. if enymanes brother dye havinge a wyfer 2nd the same dye wyth out issue: that then hys brother shulde take his wyfer and rayse vp sees de vnto hys brother. There were seven brethrer and the syrst toke awyfer and died with out chils dren. And the seconde toke the wyfer and he dys ed chyldlesse. And the thyrde toke here and in lys to wyse the resydue off the seven. 2nd leest noo chyldren be hyndethem. Addyed. Last of all the woma dyed also. 17owe at the resurrection hos se wyse of the shall she berfore will had her to wyfe

In Jefus answered and sayd unto the: The chyle den off this worlde mary wyves / and aremas rred but they which shalbe worthy of that was 2lde/and of the resurreccion from deeth/nether mary wyves/nether are maryed / nozyet ca dye eny moare. For they are equall onto the angels: ad are the sonnes of god i as mocheas they are the dyldren off theresurreccion. And that the deed shall ryse agayne eve Moses signified bes sydes the bushe when he sayde: the lorde god of Abraham/andthegodoff Isaac/andthegod of Jacob. Forheis not the god off the deed but offthem whychlive. For all live in hym. Cers tayne off the pharifes answered and sayd: Mas fter thou hast wele sayde. And afterthat durst they not are hymeny question at all.

Then sayd he unto them: howe saye they that Christys David sonne: And David hym sile fe sayth in the bote off the psalmes: The lorde sayde unto my lorde. Sytt on my ryght honder tyll I make thyme enemys thy fore stole. Das vid then called hym lorde: Howeys he also hys

Tonne.

Then in the audience off all the people/he sas yde unto his disciples/beware off the scrybes/whych despreto goo in longe clothynge: and love gretyngs in the markets/and the hyest seates in the sinagogs/and cheferoumes at feastest/whs ich devoure widdowes houses/and prayelonge under a coloure: The same shall receave greater damnacion.

The.voj. Chapter.

Maf S. Luke

fo. coj.

They cast in their offerings into the tresury. Telawe also a certayne pove widdowe which cast it hydre two mytes. And he said: of a trueth I saye unto you this pouse widdowe hath putt in moare the they all. For they all have of their superfluyte added unto the offeringe off God: But she of her penury shath cast in all the substance that she hadde.

ness some spate of the teple/howe it was gars ness hed with goodly stones/and sewels/hesays de. The dayes wyll come/when off these thyngs which yese/shall not be lefte stone apon stone/that shall not be throwen downe. And they ared hym/sayinge: Master when shall these thynges be. And what signes will there be when such

thyngi fhall come to paffe.

21nd he sayd: Take hede/that ye be not decease ved. For many will come in my name/saying of the selves/Jam he. And the tyme draweth nessare. Foloweye not them therfore. Buttwhen ye heare of warre/and dissenció: be not a frayd/for these thyngs must fyrst come: butt the ende foloweth not by and by. Then sayd he unto their tracion shall ryse agaynst nacion/and kyngdó agaynst kingdom. And greate erthquakes shals be in all quarters/and honger/and pestilence/ad fearfull thigs. And greate signes shall there be from heven.

Des on you and persecute you dely very nge you uppe to the synagoges and into preson and brynge you before tynges 21nd rulers for my

Jos S. Luke.

So. cvif

names fate. And this shall chaunchevon fford testimoniall. Lettitsticketherfore fastein youre hertes/nott once to stody before/whatt ve spall answere for youre selves: For I will geve you a mouth and wysom were agaynste all youre adversarys shall not be able to speake nor resist Reand reshalbe betraved of youre fathers and mothers/and of youre brethre and frume fo lovers. 2Ind some of you shall they put to deeth. 2Ind hated Shall vebe off all men for my names Sate. Wet there shall not one heer of youre heeds des periffe. with youre pacience / possesseyoure

foules. And when ye se Jerusalem beseged with an

hoste/then understonde/that the desolacion of the fame is nye. Then lett them which are in ies way flye to the mountagnes. And let them which are in the myddes off hit departe oute. And lett not them that are in other countreis/enter there in. Sorthesebethe daves of vengeauce to fulfill all that are written. Butt wo be to them that be with dylde: and to them that geve suchein those dayes for thereshalbe greate trouble in the lons de: ad wrathe over all this people. Ind they sh's all fal on the edge of the swearde. And they shas Ibeleed captine in to all nacions, And Jerusale shalbetroden under fote off the gentyls vntyll the tyme of the gentyls befulfilled.

Ind thereshalbesignes/in the sunne/and in the mone and in the starres; and in the erth the peopleshalbe in soche perplexite that they shall nottell which waveto turne them selves. The fee Edthewaves shall rover and menes herts shall

Paviethem for feare/ and for lotynge after thoce fethiaf which fhall come on the erth. Sorthe pos wers of heven shall move. And then shall they fethe sonne of man come in a clowde with pows er and greate glory. When these thyngt begyn to come to paffe: then lote vppe 'and lifte vppe youre heddes for youre redection drawith neve.

21nd he shewed them a similatude: beholde the fragetree and allother trers when they foure forth their buddes ye fead knowe of voure ams ne selves that somer is then neve att hond. 800 lefe wyfere (where fethefethyngf come to pais se) understonde that the fynado of god is nev. Derely I saie onto you: this generació shall nor paffer tyll all befulfilled. Beven anderth inall paffe:butmy wordes shall not paffe.

Tafe hede to youre selves , lest youre hertes be overcome with surfettyngend deonfennes/ Ad cares of this worlde: ad that thardaye come on you vnwares. Sozas a snare shall hit come o all them that sit on the face of the exthe. Watche therfore continually ad praye, that ye maye scar peallthis that shalcome. And that ye maye stos

de befoze the sonne of man.

In the daye tyme taught hein the temple fo at nyaht he went out and had abydynge in the mount olivere. And all the people cam in the mornynge to hym into the temple / forto bearg bym.

The. ppij. Chapter.

Zefeaste off swere breed drue nye whych is called ester/ and the hye prestes/and serys

bes sought howe to tyll Jesus/but they feared the people. The entred Sata ito Judas/whose syr name was is carrot (which was of the nombs reoff the twelve) and he went his waye/and cos mened with the hye prestes and officers/how he wolde betraye hym vnto them. And they were glad: and promysed to geve hym money. And he consented and sought oportunite to betraye hym vnto them when the people were awaye.

Then cam that daye of fwete breed when off necessite the esterlambe muste be offered. And he fent Peter / and Ihon feignge: Go and prepas reps the efter lambe that we maye eate. They Saydetohym: Where wilt thou that we prepas re: And he favde unto them. Beholde as veens ter into the cite / there shall a man mete von bes arynge a pitcher off water / hymfoloweintothe same housse that he entreth in and ve shall save onto the goode man off the house The master Taveth: Where is the gest chamber where Tihe all eate myne efter lambe with my diffciples ? 21nd he shall shewe you a dreate parloure pas ved. Theremaferedy. They went and founder as he had fayde unto them: and made redy thees sterlambe.

Ind when the houre cam he fate donne and the twelve Apostles with hym. And he sayde wnto them: I have inwardly despred to cate the is ester lambe with you before that y suffre. For I saye unto you: hence for the I will not cate of it eny more wntill it the fulfilled in the Eygdom of God. And he to be the cuppe and gave than the Essand sayde: Receave this and depydent as

IIII. S. Luke. So. cviij.

mongeyon. Soz Isaye vnto you: I will not Dzs pnëe of the frute of the vyne vntill the fyngdom

of God become.

brakent and gave it vnto them sayinge: Thys is my body which is geven for you. Thys do in the remembraunce of me. Lykewyse also whsen they had supped het of the cuppe sayinge: This is the cuppe / the newe testament / in my bloud which shall for you be speede.

cth me/is with me on the table. And the some of man goeth as hit is appoynted: But wo beto that man by whom he is betrayed. And they bes gan to enquyre among ethem selves / which off

themit foulde be that shulde do that.

2111d therewas a stryfe amonge them/which ofthem fulde seme greatest. Ind he sayde onto them: The kynges of the gentyls raigne over the And they that beare rule over them are called gracious lordes. Butye shall nottbe foo. But he that is greatest amonge you I halbe as the vondest: And hethatis chefe shalbe as minifts er. for whether is greater hethat sittethat mes ate: othe that ferverh ? is not hethat fitteth at meate: And Jamamongeyon/as bethatiminis Areth. Dearewhich have bidden with meinmy temptacions. And Japoput viito you akyngs dom as my father hath apoynted to me, that vemapeetate/ ad depnfeatmy table in my fyns adome and sit on seates / and indge the twelve tribes of ifraell.

And the lorde sayde: Simon Simon behole

pģ

de Satan hath desired you to sifte you as it wes re wheate: Butt I have praved for the that thy fayth fayle nott. And when thou artecoverted. Arengthe thy brethren I And he sayd which him! Lorde/ Jamtedy to goo with the into preson, and to deth. And he sayde: I tell the Peter, the cockeshall nott crowe this daye, till thou have

thryse denyed that thou fnewest me.

And he sayde unto the: when I sent you with out wallett ad scrippe ad shoues lacked reeny thynge: And they sayd nothynge. And he sayde to them: But nowe be that hath a wallet let him take it and ly sewyse his scrippe. And he that hath noo swearde let hym sell his coote and by e won! I saye unto you that yet that which is was itten must be performed in me (Fuen with the wicked was he nombred) for those thyngs whis the are written of me have and ende. And they say you Lorde beholde here are two sweardes. And he sayde unto them: it is yough.

Mand he camout/and wet as he was wonte to mounte olivete. And his disciples folowed hyme And when he cam to the place/he say de to them

Prayelest ve fall into temptacion.

And he gate hym silfe from them / about a stones cast / and kneled doune dand prayed / sas yinge: Father if thou wilt / withdrawe this cups pe from me. Acverthelesse, not my wyll Butt thyne be fulfilled. And there apered an angell wnto hym from heven / confortynge hym / And he was in agony / and prayed some hat longer. And hys sweatewas lyte droppes of bloud / tris etlynge downe to the groundel And heroseyppe

Df. S. Luke. So. cyiij.

from prayer/and camto his disciples/and sous nderhem slepynge sor sorowe/and he sayde vns to them: Why slepe ye? Ryse/and praye lest ye

fallinto temptacion.

mpany / and he that was called Judas / one off the twelve / went before them / and preased neve wnto Jesus to fysse hym. Jesus sayd unto hymic Judas betrayest thou the sonne off man with a tysse Mohen they which were about hymisawe what wolde folow / they sayde unto hym sawe what wolde folow / they sayde unto hym / Lors de shall we smyte with a swearde: And one off them smote a servaunt off hym which was the chefe preste of all and smote off his righte eare. Jesus answered ad sayde: Soffreyethus farre forthe. And he touched his eare / and healed bym.

off the temple at the servours which were come to hym. Be ye come out as vnto a these with sweardes and staves? When I was dayly wis the you in the temple ye stretched not forth home des agaynst me. Butt this is even your every hours and the power off darfnes. Then to see they hym/and ledde hym/and brought hym to the hye prestes house. And peter solowed a fars

te off.

ofthepalys/and were sett doune to gedder/Pester also sate doune amonge them. And won off the wenches as he sate beholde him by the light and sett goode eyesight on hym/and sayde: This same was also with hym. Then he denyed hym Piss

Tayinge: Woman Jenowehymnott. And afs
ter alytell whyle another sawehym and sayde:
Thou arte also off them. And Peter sayd: MA
Jam nott. And aboute the space off an houre
after another affirmed sayinge: Verely even
this felowe was with hym sortheis off galile.
Peter sayde: Man Jwoote nott what thou says
est. And immediatly whill he yett spake the cos
che crewe. And the lorde tourned backe and los
ted apon Peter. And Peter remembred the wos
toes off the lorde howehe sayde unto hym bes
fore the coche crowethou shalt denye me thryse.
And Peter went out and wepte bitterly.

hym/and smoote hym/and blyndfolded hym/ and smoote hym/and blyndfolded hym/ and smoote his face. And ared hym sayinge. As rede who it is that smoote the? And many other thynges despytfully sayde they agaynst hym.

the people and the hy prestes and scrybes cam togedder and ledde hym into their counsell says inge: Arte thou very Christ tell vs. And he sayde unto them: if I shall tell you rewoll not beleve. And if also Jareyou rewill nort ans swere me. Vether lett me goo. Sere after shall the some of man sit on the right honde of the poswer of God. Then sayde they all: Artethou the the some of God: Se sayd: Resaye that Jam. The sayde they: What nedeweeny further with mes: We oure selves have herde off his awne mouthe.

The wij. Chapter.

ledde hym onto Pilate. And they began to accuse hym sayinge: We have founde this folos we pervertynge the people and forbiddynge to paye tribute to Cesar: And sayeth that he is Christ a fynge. And Pilate apposed his sayinge: Ars tethou the fynge of the tewes: Se answered his and sayde thou savest. Then sayde Pilate to the hye prestes and to the people: I fynde noo faute in this ma. And they were the more fearce say yinge: Se moveth the people teachynge thorosout all sewry and began at galile even to this

place.

when pilate herde mencion off galile hears ed whether the man were off galile. And as fos ne as heknewethat he was of Zerodes iurifdis ccion he senthym to Berode which was at that tymein Jerusalemalso. When Zerode sawe Jesus he was merveliously gladde. Sozhe wi as defreous to sehrm off a longe season be caus se he had heardemany thyngf of hym/and tros usted to have sene some myrade done by hym. Then questenned he with hym of many thynas: But he answered hym not won worde. The hye preftes and ferybes / stode forthe and accused hym straitly. And herod with his men off was rre desprsed hym/ and mocked hym/And aras yed hym in whyte / and fent hym agayne to Dis late. And the same dare pilate and Berod wer made frendes togedder. Soz befozestherwere atvariaunce.

pilg

lers / and the people / and sayde unto them: He have brought this man unto me / as wo that pes verted the people. And loo Jeramined hym bes foreyou / and founde not faute in this man / off those things where of ye accuse hym. To nor yett Serode, For I sent you to hi: and lo not hynge worthy of deeth is done to hi. I will therfore his aften hym ad lett hym loose. For off necessite / he must have lett one loose unto them at that feast.

aye with his and delive to vs Barrabas. (who ich for insurrecció made in the cites ad morthers was cast ito preson) Pilatespate agayne to the willynge to lett Jesus losse, And they cryed sas yinge; Crucify hym. Crucify hym. Sesayde vns to them the thyrde tyme; What harme hath he done? I synde no cause off deeth in hym. I will therfore chasten hym. Ad lett hym goo losse. And they cryed with loude voyces and required that he myght be crucifyed. And the cryinge off the hye prestes prevayled.

And Pilate gave sentence that it shulde be as they required ad lett losse unto them him that for insurrecció and morther was cast into pres son whom they despred: And delivered Jesus todo with him what they wolde. And as they ledde him awaye they chaught won Simon of sirene comunge out of the felde: And on him las yde they the crosse to beare it after Jesus.

There folowed hym a greate company of peos ple/and of wemen/which wemen bewayled ad lamented hym. Jesus turned backe puto them and sayde: Doughters of Jerusalem/wepenot
for me; but wepe for youre selves/and for yous
rechildren. For marke/ the dayes will come/
when men shall saye: happy are the baren and
the wombes that neverbare/ and the pappes
which never gave suche. Then shall they begyn
to saye to the mountaynes; fall on vs. and to the
hilles cover vs. For yf they do this to a grene
tree: what shalbedone/to the drye?

Therewere two evyll doers ledde with hym to be flayne. And whe they wer come to the play ce/which is called calvary/there they crucifyed hym/and the coyll doars/one on the right hons de/and the other on the lefte honde. Then fayde Jesus: Father forgeve them/for they woot not what they do. And they parted his raymet/and cast lottes. And the people stode and behelde.

Zeholpe other men / lett hym helpe hym silferf he be Christ the chosen of God. The soudiers als so mocked hym/and camad gave hym veneger and sayde: yf thou be that kinge off the sewes/fave thy silfe. Zis superscripcion was written over hi/in greke/latin/and ebrue letters: This is the kynge off the sewes.

The one off the malefactours which hanged/ rayled o hym/savinge: If thou be Christ save thy silfe and vs. The other answered and rebus fed hym sayinge: Acther fearest thou god becas use thou arte in the same damnacion? We are righteously punness hed / for we receave accors dynge to our e dedes: Butt this man hath done no thynge amysse. And he sayde vnto Jesus: Indit was about the sixt houre. And there cam a darcines over all the londe/ vntyll the nynth houre/ad the sonne was darciened. And the vayle of the teple rent even thorow the myds des. Land Jesus cryed with a greate voyce and sayd: Father/into thy hondes Jeommende my sprete. And when he thus had sayd/he gave vp the goof. When the Centurion sawe/what had happened/he glorified god sayinge: Of a surfice this man was perfecte. And all the people that cam to gedder to that sight/beholdynge the this gf which were done: smoote their brestes/ad resturned home. All hys acquayntance stode a fars reof/and the wennen/which folowed hym from

galile, beholdinge these thinges.

And beholde there was a ma named Joseph a senatour/which was a goodeman and a instention which was a goodeman and a instention was of Aramathia / a cite off the iewes. Which same also / wayted for the fyngdom off god, he wet unto Pylate/and begged the boddy of Jesus. And toke it downer and wrapped it in a lynnen cloth/and layed it in an heawetowns be wherin was never man before layed, 12 and that days was the saboth even/2 and the saboth drue on. The wennen that followed after why cam with hym from galile/behelde the sepulcre and howe hys body was layed, 12 and returned/and prepared sweet odoures / and oyntments/

Df.S. Lufe.

fo. covij

Und the saboth daye they rested/accordyngeto

The willij. Chapter.

Tthe mozowe after the saboth erly in the inoznynge they can vonto the toumbe and brought the odourf whych they had prepared! and other wemen with them. And they founde the stone rouled awaye from the sepulcre. And ment in and founde nott the body off the lorde Jefu. And ithappened / asthey were amafed ther at: loo two men stode by them in shynynge vesturf. As they were a fraide/and bowed dous netheir faces to the erth: they favo to them: why Tekeyethelivyngeamonge the deed? Beis nott here:butisrfen. Remember howe he spate puto you when he was yett with you in aalile! savinge:that the sonne off manmust be delives red into the hondes off frufull men and be crus cifico and the thyrde dayeryfe agayne. 21nd they remembred his wordes / ad returned from the sepulcre and tolde all these thrnas onto the cleven and to all other. Byttwas Mary mags Dalen and Joanna / and Mary Jacoby And other that were with them whych tolde these thyngf unto the Apostles/and their wordes ses med unto them fayned thynaf nether beleved they them. Then arcofe Deter and ran onto the sepulcre and stouped in And sawethelyns nen clothes layde by them fylfe. 2nd departed wonderinge in hym fylfe att thatt which hadd happened. Ind beholde two of them wetthat same das

The Gospelt

peto a toune/whych was from Jerusale about thre score forlogf/ called Emausiand they tals Fed togedder of all things which had happened And it chaunsed / as they comened togedder / ad reasoned that Jesus hymsilfe deue neare and went with them. But their eves were holden that they could not from bym. And he fayde unto them: What maner of comunicacions are these that vehave one to another as ve walker and are sadde. And the one off them named Cles ophas/answered/ad sayd unto hym: Artethou only a straunger in Jerusalem and haste nott Enowen the thingf which have chaunsed therin in these daves? To who he sayd: what thynges? 21nd they sayd onto hym: of Jesus of Wazareth which was a prophet/myahty in dede / ad wers de/before God/ad all the people. And howethe hve prestes fo oure ruelers delivered hrm to be condempned to deeth: and have crucified hym. me trusted that it shulde have bene he that shuls de have delivered Israhell. And as touchynge all thesethyngs-todaye is even the thyrd daye that they were done.

Me and certayne wemen also of our ecompas ny made vs astonyed, why camerly vnto the sepulcre, and founds not this boddy. And cam sayinge, that they had sene visions off angels which sayde that he was alive. And certayne of them which were with vs, wet their wayer o the sepulcre, and found eyt even so as the wemen

had sayde; but hym they sawe nott.

11 And he sayde unto them: O foles/and slowe
of heiteto beleve all that the prophet have spos

Maf. S. Luke. Fo.coviij.

Et. Dught not Christ to have suffered thesethis ges and to enter into his glory? And he bega at Moses ad at all the prophets and interpreted unto them in all scriptures which were written of him. And they drue neve unto the toune which they went to. And he made as though he wolde have gone surther. And constrayned hym says inge: Abyde with us for it draweth tawards nye ght and the days is farre passed. And he went?

to tary with them.

them/hetoke breed and blessed yt/and brake ytt and gave it vnto the. And their eyes were opens ned. And they knewe hym. And he vannished out of their syght/ and they sayde bitwene them selves: did not our e herts burne wyth in vs/whs yll hetalked with vs by the waye/ and openned to vs the scriptures? And they roose vp the sax me houre/ and returned agayne to Jerusalem/ and they founde the eleven gaddered to gedder/ and them that were wyth them/sayinge: The lorde is risen in dede/ ad hath apered to Simo. and they tolde what was done in the waye/ and howe they founde thy by the breakynge off breed.

themyddes of them/and sayde unto them: peace be with you. And they were abasshed ad a fras yde supposinge that they had sene a specte. And he sayde unto the: Why are ye troubled? ad why do thoughtes aryse i youre hertes? Echolde my hondes and my fetc. Sor it ys even I my sylfe. handle me and se. Sor spects have nott stessed.

and bones/as yeseme have. And whenhehad thus spoken/he shewed the his hondes/and his fete. And whyll they yett boleved nott for ioye/and wondred/he sayde unto them: Zave yehes reeny meater and they gave hym a pece of a bros used sisshe ad of an hony combe. And hetofeit/

and ateit beforethem.

Ind he sayde unto the: The eare the wordes! which Ispateunto you whill I was yett with you: that all must befulfilled which werewritte of mein the lawe of Moses/ad in the prophet? and in the pfalmes. Then openned hetheir wyth tes/that they myaht understond the scriptures/ and sayde unto them: Thus ys ytwitten/ and thus it behoved Christ to suffre lad tory se agas yne from deeth the thyrde dave. 2(nd that revens tounce/and remission of synnes/ shulde be pres ached in his name amonge all nacions. And the begynnynge must be at Jerusa lem. And ve are witnesses of thesethyngs. And beholde 7 well lendethepromes of my father apon you. Butt tary yein the cite of Jerusalen vntill ye beendes wed with power from an hye.

And heleddethem out into Bethany/and lis fre up hys hondes/and blest them. And it cate passe/as he blessed them/he departed from the ad was carried up into heve. And they worships ped hym/and returned to Jerusalem with gresate ione. And were continually in the temples

praysynge/and laudinge God.

Sereendeththe Gospelloff

The Gospell off Sancte Ihon.

The fyrst Chapter.



was that worde/ad that worde was that worde, The same was that worde. The same was in the begynnynge wyth god. All thyngs were made by it/and with out it/was made noo thige/that made was. In it was lyfe/2ind lyfe was the light of me/2ind the light shys

nethidardnes/addardnes copreheded it not.
There was a ma sent from god/whosename was Jhon. The same ca as a witnes/to beare witnes of the light/that all menthrough himys ght beleve. Ze was nott that light: but to beare witnes of the light. That was a true light/whs ich lighteneth all menthat come ito the worlde. Ze was in the worlde/ad the worlde by hiwas made: and the worlde frewe hymnot.

to as meny as receaved his receaved hi not. vns
to as meny as receaved his gave he power to be
the sones of god: i that they beleved o his name:
which were borne not of bloude nor of the will of
the flesshes nor yet of the will of men: but of god.

amongers/and we sawe the glory off re-asthe glory off the only begotten some off the father

which worde was full of grace and verite;

Thonbare witnes off hym favinge: Thes is he of whome Ispates he that cometh aftermes was before mebecause he was yer the J. And of his fulnes have all we receaved even favour for favour. For the lawewas deven by Moses but favour and verite cam by Jefus Chrift 170 man fame god at eny tyme. The only begotten Sonne/which is in the fathers bosum/hath deci Lared hym.

And this is the recorde off Jhon When the iewes sent prestes and levites from Jerusale. to are hym/what arte thou? And he confessed, and denyed nott/ and saydeplaynly: Jam nott Chaift. And they ared hymiwhatthet arte thou Zetias 2Ind be sayde: Jam nott. Artethou a prophet? Ind he answered noo. Then sayd they unto hym: what arre thou? That we maye geve an answer to them that set verwhat savest thou of thy silfer Be sayded Jam the voyce of a cryar inthewildernes/makestranghtthewayeofthe loide/as sayde the prophet Fsayas.

2nd they which were sent wer offthe pharis fes. Hod they ared hym: and fayde onto hi: why baptifest thou then/yfthou be nott Chaft/noz Belias/nethera prophet? Ihonanswered the Layinge: 3 baptife with water: buttone is come amongeyou/whom refnowe nott: beit is that cometh after me whiche was before me whose Thouselatchet/Jam nor worthy to vnlose. These thyngf weredone in Bethabara beyonde Jozs Dan/where Ihon did baptife.

Thenertedaye/ Ihon fame Jefus commyge

Maf.S. Jhon.

So. con.

pntohym/and fayde: beholde the lambe of god. which tafeth awaye the finne off the worlde. This is he of whom I sayde: 21fter me cometha man/which was beforeme. Sot he was ver the Trand I finew hymnow: buttthathe fould be Declared to Israhell therforecam I baptifyns gewith water.

2Ind Ihonbarerecorde fayinge: I fawethe Sprete descende from heve / lyte vnto a dove/ab itaboodeaponiym/and Ifnewehymnot: but hethat sent me to baptyse in water / sayde vnto me: Apon whom thou shalt se the sprete descens de and tary styll on hym the same is he whych

baptiseth with the holy gooft. And I saweyt/ and have bornerecorde that thy systhe sonne

off God.

The next daye after Ihon stode agayne and two off hys disciples and he behelde Jesus as hemalfed by and sayde: beholde the lambe off God. And the two disciples herdehym speaker and they folowed Jesus. Jesus turned about and sawe them folowe / 2Ind sayde unto them: what sefere: They sayde onto hym: Rabi (whs ich is to say beinterpretacion / Master) where dwellestthout Be sayde unto them : come and Te. They cam and fame where he dwelt: and as bode with hymthat daye. Sotit was about the tenche houre.

mon off the two whych herde Ihon speake! and folowed Jesus/was Andrew Simon Pes ters brother. The same founde hys brother Sis monfyrst/and saydevnto hym: we have founs De Meffias whych ys be interpretacion annos

unted: And brought hym to Jesus. And Jesus behelde hym and sayde: Thou arte Simonthe fonne off Jonas Thou shalt be called Cephast

which is by interpretacion a stone.

The daye folowynge Jesus wolde goo into gas lile, and founde Philip, and sayde unto hymifo loweme. Philip was of Betsaidathe cite of 21ng drew and Peter. Philip fonde Mathanael and Tayde unto hym: We have foude hym off whom Moses wrote in the lawe and the prophets: Jes sus the sonne of Joseph of Mazareth. And Mas thanaell sayde unto hym: Can there eny goode thynge come out off Mazareth? Philip faydeto

hym: Come and fe.

Jesus sawe Wathanael commynge to hym/ and sayde of hym: Beholde gright hisraheliter in whom is no gyle. Wathanael sayd vnto hym: From whence Enewest thou me? Jesus answes red and sayde onto hym: Before that Philip cas lled the when thou wast under the fyggetree ? Sawethe. Mathanael answered and sayde vnto hom: Rabisthou artethe some off God Thou artethekunge of Israhel. Jesus answered and sayd unto hym: Because Tsayde unto the Tsay wethe vnder the fygge tree thou belevest. Thou shalt se greater thyngf then these. And hesayde ontohom: Verely/verely/Isage onto you: here after shall ye se heven open and the angels off God ascendynge/and descendynge over the sons ne offman.

The Seconde Chapter.

UDFS. Ihon.

fo. conj:

A 270 the thryde daye was there a mariage in Cana a citie of Galile. And Jefus mots herwas there . Jesus was called also and his disciples unto the mariage. Und whethe wyne fayled Jesus mother sayde onto hym: they has veno wyne. Jesus sayde vnto her: woman/whs athave I to do with the imyne houre is not yett come. Zis mother sayde onto the ministers: whs atsoever he sayeth vnto you / doitt. Therewere stondyngesire water pottes of stone after the ms aner of the purifyinge of the iewes / contaynyns

getwo orthre fyrtyns a pece.

MJesus sayde untothem: Syll the water pottf with water and they fylled them vp to the hars debrym. And he sarde unto them: Dzawe outt nowe and beare unto the governer of the feaste 21nd they bare itt. When the ruler off the feast had tailed the water that was turned onto wys ne nother fnewe whence it was (Butt the mys nisters which drue the water knew) Zecalled the brydegrome / and sayde unto hym: All men att the begynnynge/ fett forth goode wyne/ And when men bedronke / then thatt which is Borffe: Butt thou haft fept bace the goodewys ne betherto.

Thys begynnynge off myracles did Jesus in Cana of Galile/and shewed his glozy and his disciples beleved on hym. 21fter thatt descended heinto Capernaum and hys mother and hys brethren and his disciples: But continued not longe there.

And the iewes ester was even at honde / And Iesus went up to Jerusalem and founde in the

temple those that solde open and shepe / and dos ves / and chaungers of money syttynge. Ind he made a scourge off smale cordes / and drave the all out off the temple / bothe shepe and open / ad powred downe the changers money / and overs thrue their tables. Ind sayde unto them that solde doves: Fave these thyngs hence / and mas tenott my fathers house / an house off marchs and yse. Fys disciples remembred / howethat yt was written Thesele of thyne house / hath eve eaten me.

what to te she west the sewes and sayde unto his what to te she west thou unto us seynge that the oud of the sethyngs Tesus answered and said unto them; destroyethis temple and in thre das yes I will ray se it uppe agayne. Then sayde the sewes: In rlus, yeares this temple was bilt; and wylt thou ray seit uppe in thre dayes? But the spate of the temple off hys boddy. As sone there sore as he was ryse from deeth agayne his disciples remembred that he thus sayde unto the and they beleved the scripture and the wordes whych Jesus had sayde.

Whe he was at Jerusalem / at ester in the fees aste / many beleved on his name: whe they sawe the signes which he did: but Jesus put nott hym silfe in their hondes / be cause he knewe all men / and neded nott / that eny man shulde testisy off man. For he knewe what was in man.

The. iij. Chapter

Zere was a man off the pharifes named Vicodemus a ruler amonge the jewes. Ze of. S. Jhon.

fo. cypij.

camto Jesus benyght/and sayde unto hi: Mas Aer/wefnowethat thou arte / a teacher whyche arte come from god. Soz no man coulde do suche miracles as thou doest except God were with hym: Jesus answered / and sayde unto hym: Verely verely I saye unto the: except that a man bebozen a newe/he cannot sethe Fingdo of god. Micodemus sayde unto hym: howecana man beboren when he is olde ? can he enter into hys moders body and be bozen agayne? Jesus ans wered: verely verely I save unto the: except that aman beboze of mater ad of the fprete/hecans not enter into the Fyngdom of god. That why is bozen of the fleshe is fleshe. And that which is boren of the sprete/is sprete. Marvayle nott that I sayd to the re must be bozen a newe. The wyndebloweth where he listeth/ and thou heas rest his sounde: butt thou canst nott tell whence he commeth and whether he goeth. Sois every manthatis bozen of the fprete.

we can these thyngs be? Jesus answered and sax yde unto hym: Artethou a master in Israhell and knowest nott these thyngs? Verely verely Jsaye unto the me speake that we knowe and testify that we have sene: And ye receave not our rewitnes. Aff I have tolde you erthely thyngs and ye have not beleved: Howe shulde ye beleve

if Ishall tell you of hevenly thang??

butthethat cam doune from heven/thatys to saye the some of man/which is in heven.

21nd as Moles lifte oppethe serpentinwyls

E iğ

dernes even somust the sonne off man be lifte pppe/thatnomanwhichbelevethinhympers iffhe: but have eternalllyfe.

God soo loved the worlde that he gave his os In sonne for the entent / that none that beleve in hom spuide perishe: Butt shulde have everlas stynge lyfe. Soz God sent not his sonne into the worlde to condempne the worlde: But that the worlde through hi mynght be saved. Ze that

beleveth on hym shall not be condempned. But bethat beleveth nott/is condempned all redy/ be cause he beleveth nott in the name off the ons ly sonne off God. And this is the condempnacis on: Light is comeinto the worlde / and themen have loved darcfines morethenlicht be cause their dedes were evyll. For every man that es wyll doeth/hateth the light: nether commeth to light/lest his dedes shulde bereproved. Butt hethat doth the trueth/cometh to the light/that his dedes myght beknowe howethat they are wroght in God.

After that ca Jesus and his disciples into the tewes londe/ ad there abode with them and bas ptised/and Ihonalsobaptised in Enonbesydes Salim be cause there was moche water there and they cam fad were baptifed. for Ihon was

not yet cast into preson.

There a rose a question bitwene Ihons discis ples and the iewes a bout purifiynge. And they cam unto Ihon/and sayde unto hym: Master/ beholdehethat was with the beyonde iorda/to whom thou barest witnes baptyseth ad all me come to hym. Ihon answered and sayde: Ama

ISF. S. Jhon. Fo. copiii.

careceave nothynge at allercept it be geve hym from heven. De youre selves are wirnesses/hos wethat I sayde: Jam nott Christ: buttam sent beforehym. Zethat hath the brydeisthe brydes grome: Butthefrende off the brydegrome whs ich stondeth by and heareth hym/reioyseth ares ately of the brydgromes voyce. Therforethis my toyets fulfilled. Be must increace: ad I mus ste decreace.

Bethat commeth from an hye is above all : hethatis off the erth is of the erth ad speaketh offtheerth. Bethat commeth from heven is as boveall: And testifveth that he hath sene / and herde: ad his testimony no ma receaveth. Who osoever receavith his witnes the same hath fes aled that Godistrue. For he whom God hath fent speakeththe wordf off God. Soz God ges veth nott the sprete by measure. The father los veth the sonne and hath geven all thyngs into his honde. Zethat beleveth on the sonne/hath eyerlastynglyfe. And he that beloveth nott the sonne/shall nottselyfe: butthemathe of God bydeth on hym.

The. iiij. Chapter.

Ssone as the lorde had knoweledge howe that it was come to the eares off the phas rijes /that Jesus made and baptised modifcis ples then Jhon (thought that Jesus hym silfe baptised not: butthis disciples) he lefte iemzy/ and departed agayne into galile. Unditwas fo that hemust nedes goo thotowe Samaria. The cam be to a cite of Samaria called Sichar O iig

besydes the possession that Jacob gave to his son ne Joseph/and there was Jacobs well. Jesus then werted in his tozney/sate thus on the well.

at was about the firte houre; There cama woman of Samaria to drawe water. Jefus fas yde unto her: Geve me daynte (for his disciples wer done awaye unto the toune to bere meate) The woman off Samaria sayde unto hym: hos weisitt/thatt thou beinge a iewe arest divnke of me/which am a Samaritane? (for the iewes medle not with the Samaritans) Tesus answa ered and sayde unto herrifthou fnewest the arfs te of God/and who it is that saveth to the geve me drynfeithou woldest have ared of hym/and he wolde have geven the water aflyfe. The wos mansaydevnto hym: Syrthou hast noo thynge to drawe it with all / and the well is depe: from whene then hast thou that water off lyfe? Urte thou gretter then oure father Jacob/ which gas ve vs this well, and he hym silfe dranke there of and his chyldren and his cattell?

Tesus answered and sayde unto her; who soes ver drynketh of this water shall thurst agayne. But who soever shall drynke of the water hat I shall geve hym shall never be moare a thurst: But the water that I shall geve hym shalbe in hyma well of water spryngynge up in to everlas styngelyfe. The woman sayde unto hym: Gyr geve me of that water that I thurst not nether come hedder to drawe. Jesus sayde unto her: Go and call thy husband sad come hydder. The woman answered and sayde unto hym: I have no husband. Jesus sayde to her: Thou hast well

of. S. Jhon. Sc

So. coviiij.

sayd/Ihavenohusbande. Forthouhastehad five husbandes and hewhom thou nowehast/ is northy housband. That saydest thou truely. The woman sayde unto hym: Gyr I perceas vethatthouarteaprophet. Ourefathers wors Shipped in this mountayne: and ye sayethattin Jerusalemistheplacewheremen ought to pras ye. Jesus sarde unto her: woman trust me. The houre cometh when yeshall nether in this mos untayne noryet att Jerusalem worshippethe father, yeworshippeyewotnearewhat weens owewhatweworshippe. For salvacion comms eth of the iewes. But the houre cometh and nos weis/when the true worshippers shall worshis ppethefather in sprete/ and in verite. Sor veris ly suchethe father requyreth to worshippe hym. Godisa sprete and they that worshippe hym/ must honoure hym in sprete and verite.

Mias shall come which is called Christ. When the is once come he will tell vs all thyngs. Jesus sayde vnto her: I that speake vnto the am he. And even at that poynte cam his disciples and marvelled that he talked with the woman. Ret no man sayde vnto hym: what meanest thou or why talkest thou with her? The woman lefte her water port behynde her and went her waye into the cite and sayde to the men there: Come se a man which e tolde me all thynges that ever I dyd. Is not he Christ. The n they we tout off the

cite/and cam untohym,

Jn themeane whyle his disciples prayed hym Saynge: Master eate. Be sayde unto them: I has

O v

vemeatetoeate that ye knowe nott off. Then favothe disciples bitwene them selves: hatheny man brought hym meate? Jesus savo vnto the: My meateys to fulfill the will off hym that fent me/And to fynnysthe bys worde. Save not ye: There are yett foure monethes and then coms methharvest: Beholde I savennto vou lyfte oppeyourceyes and loke on the regions: for they are whyte allredy unto harvest. And he that repeth receaveth rewarde/and gaddereth frute vnto lyfe eternall: That bothe hethat fos weth myghtreioyce also and he thatt repeth. 2Ind herein ys the sayinge true that won sowes th/And another repeth. Isent you to repe that wheron ve bestowed no laboure. Other men laboured And yeare entred into their Labos ues.

red on hym/ for the Samaritans off the cite beles ved on hym/ for the womans sayinge/whych testisyed: Zetolde me all thyngs that ever I did. Then when the Samaritans were come unto hym/ They befought hym/that he wolde tary wyth them. And he aboode there two dayes. And many move beleved because off hys awne wordes. And sayde unto the woman: Nowe we beleve not be cause off thy sayinge. For we have herde hym oure selves/ and knowe thatt thysys even in dede Christ the savioure off the worlde.

it awaye into galile, And Jesus silfehymtestis fred that a prophet hath none honoure in hys awne countre. Then as some as he was come ito Of S. Jhon.

Fo. copv

Galile/the Galileas receaved hym which had sene all thyngf/that he did at Jerusalem on the feast. For they wet also unto the feast daye. And Jesus cam agayne into Cana of Galile/where betourned water into wyne.

And there was a certayne rueler/whose sons newas sycke at Capernaum. As sone as he hers dethat Jesus was come out of iewzy into Galis le hewent unto hym/and besought him/thathe wolde descende fad heale his sonne: for hewas even redy to deye. Then sayde Jesus vnto hym: Ercepte ve fe fignes and wonders ve beleve not. Therueler sayde unto hym: Syr come awaye oreverthatmy chylde deve. Jesus sayde unto hi goothy wave thy sonneliveth. And the man bes leved the wordes that Jesus had spoken vnto hymiand wenthis wave. 2(nd anon as he went on his wave his servaunts mett hym/and tol's de hym fayinge: Thy fonneliveth The enquys red he of them the houre when he began to ames de. And they fayde onto hym: Rester daye the seventhe houre the fever lefte hym. And the fas ther fnew that it was the same houre when Jes sussaydeunto hym: Thy sonne liveth. And he beleved and all his houshold. Thysys agayne the seconde myracle that Jesus did after he ca out of iewzy into Galile.

The. v. Chapter.

Ster that there was a feast off the sewes/ and Jesus went oppe to Jerusalem. Thes reis at Jerusale/by the slaughterhousse a pole called in the ebrue tonge/bethesda/havyuge siz

peporches / in them laye a greate multitude off sicke folke/off blynde/halt/ and wyddered/was ytynge for the movynge off the wather. For an angell went down at a certaine ceason into the pole an stered the water. whosoever then first after the steringe off the water stepped downe/was made who ale of wath soever disease he has d. And a certaine ma was there/which had been ediseased, exercif, yeares. When Jesus sawe hymlye/ad knewe that he nowelong etymehad bene diseased/hesayde unto hym. Wilt thou be who ale? The syke answered hym: Gyr I have no ma when the water is moved/to put me into the pole. Butt in the meane tyme/whill I am about to come/another stoppeth downe before me.

and walke. And immediatly that ma was whose le and toke up his beed and went. And the sase medage was the saboth dage. The sewes there fore sayd unto hym that was made whole: It is the saboth dage it is nott laufull for the to cary thy beed. He answered them: he that made me whole sayde unto me: Take up thy beed and gett the hence. Then ared they hym: what man is that which sayd unto the stake up thy beed ad walke. And he that was healed wish not who yt was. For Jesus gatt hym siste awaye be cause that there was preace of people in the place.

ande sayd unto hym: Beholde thou artemade whole sethou synne no more lest a worssethis de happen unto the. The man departed and

Off.S. Jhon.

fo.copvi.

tolde the iewes that yt was Jesus / the whyche had made hym whole. And therfore the iewes did persecute Jesus / and sought the meanes to see hym / be cause he had done these thyngs on the saboth daye. Jesus answered them: 177y fas ther worketh hidderto / and Jworke. Therfore the iewes sought the more to fill hym / not only be cause had broken the saboth: but sayde als so that god was his father / and made hym sils

feequall with god.

Then answered Jesus and sayde unto them: verely/verely/Isage vnto you: the sonne can do ino thynge of hym silfe: but that he seyth the fas therdo. Soz whatsoever hedoeth that doeth the some also. Sor the father loveth the sonne and sheweth hymallthyngs/whatsoever hebi filfe doeth. And he will shewe hym gretter thens af then thefe be cause ve shoulde marvayle. for lytwyfe as the father rayfeth oppethedeed ad guycfeneth them even foo the sonne guycfeneth whom he woll. Aether indgeth the father eny man:buthath committed all judgment unto the sonne because that all men shulde honoure the fonne/even as they honoure the father. Bethat honoureth notithe sonne the same honoureth not the father which hath fent hym. Dyrely ves rely I fare unto you: Bethat heareth my more des And beleveth on hym that sent me / hathe everlastyngelyfe/ ad shall not comein to dams nacion: but is scaped from deth unto lyfe.

come and nowe ys when the deed shall heare the voyce off the sonne of god. Und they that hes

are/shall live. Soi as the father hath life thyme sife: so lytewyse hath he geven to the sonne to have lyfe in hym sife. And hath geven hym pos wer also to judge in that he is the source off ma. Marvayle nottatthis/that the houre shall cos me/in the whych all that are in the graves/she all heare his voice/and shall come for the/they that have done goode vnto the resurrection off life. And they that have done evyll/vnto the resurrection of dampnacion.

Jean of myne awne silfedo noo thynge at all, as Theare Jiudge and my indoment ys instable cause I seek nott myne awne wyll: Butt the will off the father which hath sent me. Us I bes are witnes off my silfe my witnes ys nott true. There ys another that beareth witnes off me. And I am sure that the witnes why the he bears

eth of meistrue.

Resent unto Ihon and hebare witnes unto the trueth: but I receave no recorde of man. Tex verthelesse these thyngs I saye that ye myght be safe. Be was a brurnynge and a shynynge light and ye wolde for a season have recoysed i his light. But I have gretter witnes then the witnes off Ihon. For the workes whych my sax ther hath geven me to synnyshe: The same work there hath geven me to synnyshe: The same work there sent me And my father hymsisse which hath sent me beareth witnes off me. Rehave not herde hys shape. And his wordes have ye not abydynge in you; For ye beleve not hym whom hehath sent.

Mof.S. Jhon.

So. covvij.

Repehave eternally se: And they are they whych testify off me. And yett will ye nott come to me that ye myght have ly se. I receve nott prayse off men: Butt I foowe you that ye have nott the love off God in you. I am come in my fathers name and ye receave me not. Aff another shall come in hys awne name hym wyll ye receave, howe can ye believe whych receave prayse won of another ad setenot the prayse which cometh of god only?

Supposenott/that I wyll accuse you to my father/ There is won that accuseth you/verely Moses in whom yetruste. For had ye beleved Moses/ye wolde have beleved me: For hewros te of me. But when ye beleve not hys writtynge:

howe shall ye beleve my wordes.

The.vj. Chapter.

Sterthatwet Jesus his waye over the see of galilenye to a cite called Tiberias. And a greate multitude folowed hym/because they hadde sene the myracles that he did o them who ich were diseased. Jesus went up into a mouns tayne/and there he sate with his disciples (And ester a feast of the sewes/was nye) The Jesus lifte uppe hys eyes/and sawe a greate company come unto hym/and sayde unto Phillip: whens ceshall we bye breed that these might eate: This he sayde to prove hym. Sor he hym sylfe knewe what he wolde do.

the of breed are not sufficient for the /that every

offhys disciples (Andrew Simon Peters bros ther) There ys a ladde here / whych hath fyve barlyloves / and two sisses: butt what ys that amonge somany? Jesus sayde: Make the peos pleto sit doune. (There was mode grassein the place) And the men sate doune / in nombre / as bont five thousande. Jesus toke the breed / and gave thank / and gave to his disciples / ad his disciples / to them that were sett doune. And like wyse of the system that were sett doune. And like wyse of the system has mode as they wolde.

his disciplesigadder oppethe broke meatethat remayneth: that nothinge belooft. They gadder red it togedder, and filled twelve basters with the broken meate of the five barly loves, which broken meate remayned onto them that had easten. Then those men, when they had sene temps rackethat Jesus did sayde: This is off atrueth the same prophet which shall come it othe world de. Jesus knew weley nough, that they wolde come, and take hym oppe, to make hym knage; and therfore departed he agayne, into a moune tayne, hym silfe a lone.

to the see/and entred into a shyppe. And went over the see unto capernaum. And anonit was darcfe/and Jesus was not come to them. And the see arose with a greate wynde, whethey had rowe aboute a kru, or a krk, furlong? they sawe Jesus waste on the see/and to drawe nye unto the shyppe/and they were a fray de. Besayd uns to them: Ittis J/benott a fray de. Then wolde

Off.S.Jhon.

fo.copviij.

they have receaved hym ito the shippe and the shippe was by and by at the londe whyther they went.

The daye folowinge/the people which stode on the other syde of the see/sawe that there was none other shyppe there save that won wher in his disciples were entred/and that Jesus went nott in with them into the shippe: butt that hys disciples were gone awaye alone (There cam of ther shippes from Tiberias nye unto the place/where they atebreed whether lorde had blessed) Then when the people sawe that Jesus was not therenether hys disciples/They also to selves winge and cam to Caparnaü setinge for Jesus.

The of the see/they sand voto hym: Master whe camest thou hidder? Jesus answered them and sayde: verely verely I saye voto you: ye see me/nott because ye sawe the myracles: but because ye are of the breed/and were filled. Laboure not for the meate which perisheth/but for the measte that endureth voto everlast ynge lyfe/whiche meate the some of mashall geve voto you. For hym hath god the father scaled.

that we myght worke the workes of god? Jesus answered and sayd unto them: This is the work teof god/that ye belove on him/whom he hath sent. They sayde unto hym: what signe she west thou then that we maye se and beleve the. Who at does thou worker oure fathers did eatemans nain the desert/as ytys written: Ze gave them breed from heven to eate. Issue sayde unto their

X

not breed from heven; but my father geverh you the true breed from heven. Sor he is the breed of God/which commeth downe from heven/and geveth lyfe vnto the worlde.

Then sayde they vnto hym: 217after ever mos regeve ve this breed. 21nd Jesus sayde unto the em: Jamthat beced oflyfe. Bethat commeth to me/shall not honger; and bethat beleveth on me shall never thurst. Butt I save unto you: that ye have sene me and yett beleve ye not. All that my father geveth me/commeth to me; and hym the at cometh to me/cast Inot out at the dozes. Soz Team doune from heven: nott to do myne awne will : butthis will whiche hathe fent me. 2(nd the is is my fathers will which hath sent me that co all which he hath geven me . I shuldelogenco thynge:butshulderayseit op agayne at thelast daye, 21nd this is the well off hym that sent me/ That every man whych seith the sonne / 21nd belevetho hym have everlastynge lyfe. 21nd 3 mull rause hum up att the last dave.

De: Jamthatt breed which is come downe from heven. And they sayde: Js nott this Jesus the some of Joseph/whose father/ and mother we knowe: Soweys yt then that the sayeth/ Jeam downe from heven? Jesus answered and sayde onto them: Murmur not betwene youre selves. No man can come to me except my father which hath sent me/drawe hym. And y will rayse hym up at the last daye. Bit is written in the prophes wes: And they shall all be taught of God. Every

Af.S.Jhon.

fo. eppip.

er/ commeth unto me/ not that eny man hath fene the father/ save he which is off God. The

same hath sene the father.

veth on me hateverlastyngelyse. Jam that bees ed of lyse. Roure fathers did eate manna in the wildernes and are deed. This is that breed we hid commeth from heven that he with off it eas teth shulde also not deye. Jam that livinge beed which cam downe from heven. He eny man eate of this breed he shall live for ever. 2 and the breed that I will geve is my sless that I which I

will geve for thelyfe of the worlde.

The iewes strove amonge them selves sayins ge: Bowecanthis felowe gevers his fleffhe to eate: Jesus sayde unto them : Derely verely ? saye unto you except yee ate the fless he off the sos nne of man and drynke his bloude ve shall not havelyfein vou. Whosoever eateth my flesshe/ and dignfeth my bloudde, the same hath eterns all lyfe: And Jwill rayse hym vp at the last das re. Sozmy fleffheis meate in dede: and my blous deis deynkein dede. Zethatt cateth my fleffhe ad deynketh my bloudde / dwelleth in me and ? in hym. As my lyvynde father hath fent mezes ven solvve I by myfather: and hethateateth me shall live by me. This is the breed which ca from heven: Mott as youre fathers havecaten manna and are deed Bethat eateth of this bres ed shall live ever.

Thesethigisayd beinthesinagoge as as hetas

Rq

tight in capernaum. Many of his disciples/1888 then they had herde this/sayd: This is anherde sayinge. Who can abyde the hearynge of it? Jes sus knew in hymsisfe/that his disciples murmured at hit/and sayde unto them: Doth this offes de you? what and if ye shall se the some off man ascende up where he was before? It is the spres te that quyckeneth/the stellhe proffeteth nothyns ge. The wordes that I speake unto you are spres to and lyfe. But there are some off you that beles we not. For Jesus knewe from the begynnynge/which they were that beleved not. Ind who shus loe betraye hym. And he sayde: Thersore sayd I unto you: that no man can come unto me/except it were geven unto hym of my father.

From that tyme many of his disciples went a waye from him land companyed no mode with hym. Then sayde Jesus to the twelve: will ye als so goo awaye? Simon peter answered hym: Master to whom shall we goo? Thou haste the wordes off eternall lyfe and we have beleved and knowen that thou arte Christ the some off the lyvinge God. Jesus answered them: Lave not Jchosen you twelve? And yett one off you is the devyll? Lespakeit off Judas is cariot the some off Simon. For he it was that shulde betras ye hym and was one of the twelve.

The vij. Chapter.

Sterthat Jesus went about in Galile / as no wolde not goo about in iewzy/for the ies wes sought to kyll hym. The iewes tabernacke feast was at honde. Sis brethre therfore sayos

III.S.Jhon.

fo. copp:

entolym: Gettthy silfehence and go intolews
rythat thy disciples mayesethy workes that the
oudoest. There is no man that doeth enythynge
secretly and he hym silfe seteth to be knowe. If
thou do sochethyngs shewethy silfe to the world
de. For as yet his brethren beleved not in hym.
Then Jesus sayd unto them: My tyme is not
yett come your etyme is all wayeredy. The wos

Then Jesus sayd unto them: My tyme is not vett come your etyme is all wayeredy. The wos rlde cannothate you. Meit hateth: Because 3 testyfy off hitt/thatt the workes off itt are evyll, Goverppe unto this feast/Jwill nott goo pps peyett unto this feaste. Sozmy tymeis nott yett full come. These wordes he sayde unto them/as nd aboode still in Galile. As sone as his brethes en were done vppe/then went he also vppevns to the feast nott openly; butt as it were prevely. Then fought hym the iewes at the feast and fas rde: Where is he? 2(nd mochemurmuryngews as there of hym amonge the people. Some fayde Zeis goode. Wother saydenage but he deceas veth the people. No man spate openly of hym/ for feare of the iewes.

In the myddes of the feast/Jesus went vppe into the temple and thaught. And the sewes my arveylled saiynge: Zowe knoweth he the scrips tures? seynge that he never learned. Jesus and swered them and sayde: My doctrine is noth myne; but thys that t sent me. Affeny man wyll do hys will he shall knowe of the doctrine who ether it be of god: 02 whether I spake of my sife. Zethat speaketh of his sife setch his awne pras yse. But who soever seketh his prayse that sent his heys true ad no vnrightewesnes is inhym.

& ig

ne off you kepeth the lawe? Why goo yea boute to kill me? The people answered ad sayde: Thou hast the devyll. Who goeth aboute to kill the? Jesus answered and sayde unto them I have done won worke and sayde unto them I have done won worke and ye all marvayle. Moses ther fore gave unto you circuicision not because it is of Moses but of the fathers. And yet yeon the saboth daye circumcise a man. Us a man on the saboth daye receave circuicision with out because akynge of the sawe of Moses: Disdayne year me be cause I made a man every whit who ale on the saboth daye? Judge not after the utter as peraunce: but sudge rightewes sudgement.

Then sayd sum of the of Jerusalem: Is nott this he whom they went aboute to fill? beholde he speaketh boldly sad they saye nothynge to hi. Do not our eruclars knowe in dede that this is very Christ? Butt we knowe this man whence he is but whe Christ cometh no man shall know

we whence he is.

Then cryed Jesus in the temple as he taught sayinge: And me ye knowe and whence Jamye knowe: and Jamnott come off my sife. Butt he that sent me is true whom ye knowe nott. I knowe hym: Soz Jam off hym and he hathses nt me. Then sought the iewes to take hym: butt no malayde hondes on hym be cause his tyme was not tyett come. Many off the people beles wed on hym and sayde: When Christ cometh: Will he do moo myracles then this manhathe done?

The pharifes herde that the people murmus

MofS. Ihon.

So. cryvi.

red suche thyngs about hym: and the pharises and scribes sent ministers forthe totake hym. Then sayde Jesus unto them: Rettam Jalys tell whyle with you and then goo Junto hym that sent me. Reshall sekeme and shall nott syndeme: And where Jam thither can ye nott come. Then sayde the sewes bitwene them sels wes: Whither will be goo amonge the gentyls which are scattered all a broade and teache the gentyls? What maner off saying eys thys that be sayde: ye shall sekeme and shall nott syndeme: And where Jam thither can ye not come?

In the last dave that arett dave off the feas ite: Jesus stode and cryed favinge: Afeny man thurst lett hum come unto me and daunke. Whs ofoever beleveth on me/as faveth the fcripture/ out off his belly shall flowe ryvers off water off lyfe. This spate he off the sprete / which they the at beleved on hym shuldereccave. Sortheholy goft was not yet there / becausethat Jesus was nott yett glorified . Many off the people / when they herdethis fayinge fard: This is no doute aprophet. Wother sayde: this is Christ. Some savde: Shall Christ come out off galile: Saveth nott the scripture that Chaift shall come off the feed off David: and out of the toune off Bethles em where David was: So was there diffencio amonge the people for hys fate. And some off them wolde havetaken byin: butt noo manlays ed hondes on hym.

Then cam the ministers to the hye prestes ad

pharises. And they sayde unto them: why haves yenot brought hym? The servaunts answered; never man spake as thys man speaketh. Then answered them the pharises: Areyeals odisceas ved? Doth eny of the ruelers or off the pharises believe on hym? butt the commen people why the knowe nott the sawe are a cursed. As codemus sayde unto them (Se that cam to Jesus by mys ght whych was one off them) Doth our elawe sudge eny man before it be herder and knowen what he hath done? They answered and sayde unto hym: Arte thou also off Galile? Gearche and loke for out of Galile aryseth neo prophet. Indevery man went unto his awnehouse.

The. viij. Chapter.

Fins went vnto the mounte Olivete and erly in the morninge cam agains into the temple/and all the people cam unto hym / 2ind besate doune, and taught them. The scribes ad pharifes brought onto hymawoman takenin appointry/ and sett her in the middes and sayde vitto bem: Mafter thys woman was taken in advoutry/even as the dedewas a doyng. 21704 fes in the lame commaunded vs that suche shs ulde bestoned: What sayst thou therfore? And thys they sayde to tempt hym: that they myaht have wher off to accuse hym. Jesus stouped boune and with his finger wrote on the gros unde, 2(nd whill they continued arynge hym/he lifte hym felfe pppe/ 2ind fayde unto them: lett bymthattys a monge you with out fynne caft thefyrst stone ather. 2md agayne he stouped

III of. S. Ihon.

fo. covvij.

Sound and wrote on the grounde. As sone as the ey herde that they went out won by won the else best syrst. And Jesus was leste a love and the woman stondynge in the myddes. When Jesus had liste uppe hym sylfe agayne and sawe noo man butt the woman: Zesayde unto her: Wos man where are those thyne accusars Zath no man condempned the Ghe sayde: Gyrno man. Jesus sayde: Utether do Jeondempne the. Goo

hence and fynneno moare.

Then spate Jesus agarne onto them saviges Jamthelight off the worlde: Bethat foloweth meshallnottwalfein dardines:butt shall have the light of lyft. The pharifes sayde vnto hym; thou bearest reccorde of thy sylfe: thy recorders nottrue. Jesus answered and sayde unto them: And yf Theare recorde off my fylfe/ my recorde is true for Iknowe whence I cam and whiths er Jaoo. De cannot tell whence J come ad whis ther Jgo. De indge after the flesshe. Jiudgeno man/adyff Jindge/thenyamyindgment true. Soz Jamnota lone: butt Jand my father that sentme. Ittysalsoweitteninyourelame/that thetestimony of two meys true. Jam wonthat beare witnes off my sylfe / and my father that fent me beareth witnes offme. Then fayde they ontohym: Where is thy father? Jesus answes redipenether knoweme / nozyet my father. 2ff vehad knowen me / yeshuldehave knowen my father alfoo. These wordes spate Jesus in the tresury as he taught in the temple. And noman layde honhes on hym / for hys tyme was nott yett come. a X

my waye and ye shall seke me and shall deyein youre synnes. Whither Igo thither can ye not come. Then spake the sewes: wyll he kyll his solf fe be cause he sayth: whither Igo thither can yenot come: And he sayde unto them: ye are from beneth I am from above. He are of this world de I am nott off thys worlde. I sayde therfore unto you that ye shall deye in your synnes. For except ye beleve that I am he ye shall deye in your wre synnes.

Then sayde they unto hym/who artethou? And Jesus sayde unto them: Even the very sas methynge that I saye unto you. I have many thynges to saye and to sudge of you. But he the atsent me is true. And I speake in the worlde those thyngs whych I have herde of hym. They understood not that he spake of his father.

Then sayde Jesus onto them: When ye has ve lift oppe an hye the some off man then shall ye knowe that Jam he and thatt Joonothyns ge off my silfe. Butt as my father hath taught me even so Ispeake. And he that sent me ye with me. My father hath nottlefte me alone. Sor Joo alwayes those thyngs that please hi. Us he spake these wordes / many beleved on hym.

Then sayde Jesus to those sewes which beles ved on hym: Afre continue in my sayinge, then are yemy very disciples; and yeshall knowe the trueth: And the trueth shall make you free They answered hym: We are Abrahams seede, and were never bonde to eny man: why sayest thou

then:ye shalbe madefre.

In Jesus answered them: verely verely I saye vnto you/that who soever committeth synne/is the servaint of synne. And the servaint aby deth nott in the house for ever: But the sonne abys dethever. Afthe sonne therfore shall make you fre/then are ye frein dede. I knowe that ye are Abrahams seed: but ye seke meanes to kyll me because my sayings have noo place in you. I speake that I have senewith my father: 2snd ye do that whych ye have sene with youre far ther.

ham is oure father. Jesus sayde unto hym: Abzaz ham is oure father. Jesus sayde unto them. Uf ye were Abzahams children ye wolde do the der des of Abzaham. But nowe ye goo about to fill me/a man that have tolde you the truthe which I have herde off my father. This did not Abzas ham. De do the dedes of your efather. Then say de they unto hym: we were not thorne of formis cacion. We have won father that is god. Jesus sayde unto them: yf god were your efather then wolde ye have loved me. Sor I proceede for the and come from god. Acther cam I of my suffer but the sent me. Why do ye not known speas the? Be causeye cannot aby de the hearynge off my wordes.

off youre father / ye will folowe: Zewas a murs therer from the begynnynge / And abode nott in the trueth / be cause there ys noo trueth in hym. When he speaketh a lye / then speaketh beoff hys awne. Sozhe ys a lyar / and the fas

The Gospett.

ther therof. And because I tell you the trueth/

Tay the trueth/why do not ye beleve me? Ze that is of Gog/heareth goddes wordes. He therfos re hearethem not/be cause ye are nott of God.

The answered the sewes and sayde unto hyme Save we not well that thou arte a Samaritan ad hast the devyll: Jesus answered: I have not the devyll: butt I honour my father ad ve have dishonoured me. I sete nott myne awne prayse: There is won that seteth it and sudgeth.

pemy saying? he shall never se deeth. Then sas dethe iewes to hym: Nowe knowe we that thou hast the devyll. Abraham is deed, and also the prophett? and yett thou sayest: yf a makepemy sayinge he shall never tast deeth. Artethou gree ater then oure father Abraham? which is deed: ad the prophetts are deed. Whome makes thou thy silfe?

prayseis nothynge worth. Zit is my father that prayseth me which pesaye is youre God. And pet have ye not knowe hym: but I knowen hym. And yf Ishuldesaye I knowe hym nott Ishs uldebe a ly are lyke vnto you. but I knowe hym. and kepe is sayinge.

My ourefather Abraham was glad to se my of averand he sawe it and recoysed. Then sayde the sewes unto hum: Thou arte not yet. l. yere older and hast thou sene Abraham: Jesus sayd unto them Verely verely I say unto you; yer Abraham

Of. S. Thon

fo. coppiii.

hamwas Jam. Then tokether oppestones to taste at hym. but Jesus hid hym silfe and went ont of the temple.

The. iv. Chapter

masblynde from his birth/2ind his discip ples ared hym sayinge: Master who did synne: this mā/or his father and mother, that he was borne blynde? Jesus answered: Vether this mā hathe synned/nor yet his father ad mother: but that the workes of God shulde be shewed o hym I must worke the woyth off hym that sent me/ whill it is daye. The nyght cometh/when noma can worke. As longe as Jamin the worlde/I

amthelight of the worlde.

218 sone as he had thus spoken he spate othe drounde/and made claye of the spetle/and rubs bed the claye on the eyes off the blynde and fays bevnto hym: 60 wellhethein the vole of Siloe (which by in terpretacion / signifieth fent) Ze went his wave and wellhed / and ca adavne les inge. The neghbourf ad they that had sene hym beforehowethathewas a begger sayde: Is not this bethat sate and begged? Some sayde: this is be, other fayd: heis lyte bym, Be bym filfe fas vde: Tamevenhe. They favde unto hym: Kome are thyne eyes openned then? Beanswered and fayde: Themanthatis called Jesus/madeclas verand anounted myneeves and fayd unto met Gotothepole Siloe, and wellhe. I went and wellhed and receaved my fight. They fayde vns to hymirmbere is her Befayde: I cannot rell.

Then brought they to the pharises him that a litell before was blynde (Zit was the saboth daye when Jesus made the claye ad opened his eyes) Then agayne the pharises also ared hymhowe he had receaved his sight. Ze sayde unto them: Ze putt claye apon myneeyes / And I washed and I se. Then sayde some of the phase rises: This mais not of god be cause he kepeth not the saboth daye, other sayde: howe can a mathat is a synner do suche myracles? And there was stryke among them. Then spake they unto the blynde agayne: What says thou of hym be cause he hat hopenned thy neepes? And he sayd:

Bers a prophet. The temes oid nott beleve off the felowe hos wethathe was blynde / and had receaved hys sight: untill they had called the father ad moths eroffhithathad receaved his fight. And they ared them saving: Asthis youre sonne whome ve save was horne blynde? Lowe doth he nome fethen? Bis father and mother answered them and farde: we wote wele that this is oure sonne and that he was borne blynde: Butt by what meanes he nowe fevth / that can we nott tell oz who hath openned his eyes can we nott tell. Ze is olde vnoudh / arehym / lett hym answer for bym felfe off thyngf that pertayne to hym fels fe. Sucheword fpatehis father/and mother/ because they feared the iewes for the iewes had conspyred allredy that yff eny man did confesse that he was Christ he shulde beercommunicat out of the Sinagoge. Therfore sayde his father and mother: heis oldernongh arebym.

In If. S. Ihon. Fo. coppu

blynde and sayd unto hym: Geve God the prass yse we know that thys manys a synner. Ze answered and sayde: Whither he be a synner or noo / J cannot tell: Won thynge J am sure off that J was blynde / and nowe J se. Then sayde they to him agayne: What did he to the? Zowe opened he thyne eyes? Ze answered the / I tolde you yerwhyle / And ye did not the are. Wherfore wolde ye heare ytt agayne? Wyll ye also be hys disciples? Then rated they hym / and sayde: Thou arre hys disciple. We are 1110s ses disciples. We are sure that God spake with Moses. Thys selowe we know not from when ce he ys.

The man answered and sayde unto the this is a merveleous thynge that ye wote nere when see he is and yet hath he openned myne eyes. We know wele ynought that God heareth noo syns ners: But yf eny man be a worshipper of God; and do what his will is him heareth he. Sence the worlde began was it not there that eny man openned the eyes off won that was borne blind. If this man were not of god he could have done noo thynge. They answered and sayd unto him: thou arte altogedder borne i synne; ad dost thou

teache ve? Und they cast hymout.

Jesus herde that they had excomunicatehis and as sone as he had founde hym he sayd unto hym: doest thou beleve on the sonne of God: Ze answered and sayde: And who ys yt lorde that I myght beleve on hym: And Jesus sayde unto hym: Thou hast both sene hym and be it is that

and worshipped hym. Jesus sayde: Jam come unto indgement/into this worlde: that they who ich senott myght se/and they which sennyght be made blynde. And some off the pharises whych were with hym/herde these words/and sayde unto hym: Are we then blynde: Jesus sayde uns to the yf ye were blynde/yeshulde have noo syns ne: but nowe ye saye we se/therfore youre synne remayneth.

The.v. Chapter.

Erely verely I saye unto you : Whosoes perentreth notin by the doze into the shes pefolde but dymeth oppesome other wave: he is athefeand arobber. Bethatt goeth in by the Doze/istheshepheerde of the shepe. Tothisma the porter openneth the doze and the shepe heas rehys voyce And he calleth hys awne shepeby name/and leadeth them out/and when he hath fent forthe hys awne shepe he goeth before the and the shepe folowe hym. Sorthey knowe bys vovce. Astraungerthey will nottfolowe but well five from hym. for they knowe nott the vos vce of straunders. This manner of savinge spas Le Jesus unto them. And they understode notte what thynges they were / whych he spate vnto them.

Then sayde Jesus vnto them agayne: Vers In verely I saye vnto you: thatt I amthe bore of the shepe. Alleve as many as cam before me are theves ad robbers; but the shepedid nother are them. I am the doze, by me yeary ma continued

Of. S. Ihon.

Fo. cypyvj.

in/heshalbesafe/and shall goo in and out/and fyndepasture. The thefe commeth not but forto steale and Eyll/and destroye. I cam that they myght have lyfe/and have yt more aboundas

mily.

geveth his lyfe for his shepe. An heyred servant which is not the shepheerd nether the shepe are his awne seith the wolfe comynge ad leveth the shepe and syeth, and the wolfe catcheth, and scattereth the shepe. The heyred servaunt styeth be cause he is an heyred servaunt ad careth not for the shepe. I am that goode shepheerd ad insome my shepe and am knowen of myne. As my sather knoweth me: even so knowe I my sather. And I geve my sylfe for my shepe and other shepe I have which are not off this solde. The also must I bringe and they shall heare my vos yee. And there shalbe won slocke and won shes pheerde.

put my lyfe from me/that I myght take it agays ne. No man taketht it from me: butt I put ytt as way off my sylfe. I have power to put it from me/and power I have to take it agayne. Thys coms maundmet have I receaved of my father. Agas yne there was diffencion amonge the iewes for these sayings/and many of them sayo: Behath the devyll/and is madde: why heare ye hym? os ther sayde these are not the words off hym that bath the devyll: Can the devyll open the eyes off

sheblynde:

Macwas at Jerusalem the feaste of the dedicas

The Gospelt

cion/andittwas wynter: Ant zesus walked in Solomons hall. Then cam the rewes rounde as boute hym/and sayde unto hym: Zowelonge dost thou make us doute? Aff thou be Chayst/tell us playnly. Issus answered them: I tolde you and ye beleve nott: The workes that I do in my fathers name/beare witnes off me: butt ye beleve not/because ye are not of my shepe. As I sayde unto you; my shepe/heare my voyce/and I knowethem/and they followe me/and I geve unto the eternall lyse. Ad they shall new perishe/nether shall eny man plucke them out off my hos noe. My father wich gave them me/is greatter the all men/and no mais able to take the out off my fathers honde/and I ad my father are one.

Then the iemes adayne tote oppe stones, to Honehymwith all. Jefus answered them:mans p goode worth have I hewed you from my fats her: for which off them wyll ye stone me? The ies mes answered hym savinge: for thy goodewors Les sateme stone the not: but for thy blasphemy. and be cause that thou beinge a man makest the pfilfe God. Jesus answered them: Is it not was Itteinvourelame: Thave sarde veare goddes? Afhecalled them goodes unto whom the worde of God was spoten (and the scripture can nott bebroken) save ve then to hym/whom the faths erhath sanctified and sent into the worlde: The oublasphemest/because Isayd Jamthesonne ofgod: Af I do not the wort foff my father bes levemenot. Butt though ye beleue not me yett beleve the workes, that ye may e knowe ad beles vethat the father is in me/and Jinhym.

Usf S. Ihon. Fo. copyvij.

escaped out of their hondes and went awaye as gayne beyonde Joedan into the place where Js hon before had baptised and there abode and many resorted unto hymrand sayd: Jhon did no miracle. Butt all thyngs that Jho spake of this ma are true. And there many beleved on hym.

The vi. Chapter.

Certayneman was sicke/named Lazarz us of Bethania the toune off Mary ad her sister Martha. It was that Mary which anns ownted Jesus with owntment, and wept his fete with her heere, whose brother Lazarus was six cke, and his sister sent unto hym sayinge: Lorde behold he who thou lovest is sicke. Whe Jesus that herde he sayd: this is sirmite is not unto deth But for the laude of god, that the sonne off god myght be praysed by the reason of it. Jesus love ed Martha and her sister, and Lazarus. After he herde that the was sicke, then abcode he two dayes still in the same place where he was.

Go into iewzy agayne. Zis disciples sayde unto hym:Master/the iewes lately sought meanes to stone the: and wilt thou goo thither agayne? Jes sus answered: are there not twelve houres in the daye? Pfa mā walke î the daye he stobleth not/because he seith the light of this worlde. If a mā walke inthe daye he stobleth not/because he seith the sight of this worlde. If a mā walke in then yght he stombleth / be cause there is no light in hym. This sayd he. And after that he sayde unto the coure frende Lazarus slepeth/but Igoo to wake hym out to slepe. Then sayde

The vij. Chapter.

his disciples: Lorde iff he slepe / then shall hedo weleynough. Jesus spake of his deeth: but they thought that he hat spoken of the naturall slepe. The sayde Jesus unto them playnly Lazarus is deed and Jam gladde for youre sakes / that I was not there be cause ye may ebeleve. They exthelesselet us goo unto hym. Then sayde Thos mas (which is called Didimus) unto the discis ples: let us also goo / that we may e deve with hi.

me ihis grave foure dayes alredy. Bethaniwas neve unto Jerusalem/aboute.rv. furlongs of/And many of the iewes cam to Marthand Mas ty/to conforte them over their brother. Marthans of selone as she herde that Jesus was comynge/went/and met hym. Mary sate stille at home.

then sayde Martha unto Jesus: Lorde yff thou haddest bene her my brother had not bene deed: but neverthelesse. If nowethat what soes wer thou arest of God. God will geveit the. Jes sus sayde unto her: Thy brother shall ryse agays ne. Martha sayde unto hym: I knowe wele the shall ryse agayne in the resurrection at the last daye. Jesus sayde unto her: Jam the resurrects ion ad lyse. Who soever beleveth on me: ye thous she were deed yet shall he lyve: and who soeve er liveth and beleveth on me shall never deye. Belevest thou this: She sayde unto hym: ye lore de: I beleve that thou arte Christ the sonne off God/which shall come in to the worlde.

waye and called her sister secretly sayinge: The master is come and calleth for the . She as sone

of.S.Jhon. Fo. cypyviis:

assheherdethatt arose quickly and cam vnto hym. Jesus was not yet come into the toune: but was in the place where Martha mett hym. The sewes then which were with her in the house as not comforted her (when they sawe Mary that so he rose vppe hastely and went out) folowed her saying: She goeth unto the grave to we pethere

Then when Mary was come / where Jesus was and sawehrm she fell doune at his fete fas vingeonto hym: Lordeifthou haddest bene hes re/my brother had not bene deed. When Jefus famehermepe/andtheiemes also wepe/whych cam with her. Be groned in his freet and vered bymfilfe and fayde: Where have yelayed hym? They sayde unto hym: Lorde come and se. 2snd Jesus wept. Then saydetheiewes: Beholde hos weheloved hym. Some off them fayde: Coulde not be which openned the eyes of the blynde/has vemadealso that this man shulde not have des red: Jesus agayne gronyngein hym silfecam to the grave/it was a cave/and a stone layde on it. Jesus sayd: Takeye awaye the stone. Martha (thesister of hymthat was deed) sayde unto hiz Lorde by this tyme he stenketh. Sor he had bene

Lorde by this tyme he stenketh. For he had bene deed soure dayes. Jesus sayde unto her: Sayde Inot unto the that if thou diddest beleve thou shuldest sethe glory of God. Then they to ke awa ayethe stone from the place where the deed was layde. Jesus liste uppe his eyes ad sayd: Father I geve the thanks be cause that thou hast herde me I knew wele that thou hearest me all ways es: but because of the people that stode by I says deit that they myght beleve that thou hast sent me.

Ind when he thus hed spoken he cryed with aloud voyce/ Lazarus come forthe/ go hethat was deed cam forth bounde hand ad fote with bondes after the manner as they were wonte to bynde their deed with all. 21nd his face was bos udewith a napfyn. Jesus sayde untothem: 1003 fehym/and lett hym goo. Then many of the Jes wes which cain to Mary ad had sene thethyns af which Jesus did beleved on hym. But some off them went their waves to the pharifes and

toldethem what Jesus had done.

Then gadered the hye prestes and pharises a counsell and sayde: what do we? This ma doeth many miracles. Uf we lett hym scape thus all men will beleve on hym. And the romaynes fhis all come and take awaye oure countre ad people And won of them named Cayphas: which was the hye prest that same yeare / sayde unto them: De perceave nothynge att all not yett consider thatitis expedient for vs/that won ma deve for the people and nott that all the people periffie. This spate he nott of hym silfe: butt bernge bre preste that same yeare prophessed hethat Jesus shulde deve for the people/and not for the people only: but that he shulde gadder to gedder in wo the children of God which were scattered abroos de Gromthat day kept they a counsell to gedder forto put hym to deeth.

Jesus therforewalked no more openly amos Acthe sewes: butt wenthis waye thence vnto a countre ny to a wildernes into a cite called effras ym/and there haunted with his disciples. The temesester was neve atthond, and many went

Of. S. Ihon. fo. experie.

out of the countre pppe to Jerusalem before the efter to purify them selves. The sought they for Jefus, and spate bitwene the selves as they ftos Dem the temple: What thynke ye seynge he coms meth not to the feast. The hye prestes and phas rifes had geven a comaundment that yf eny ma Enew where he were he shulde shewe it that they myghttafehym.

The. vij. Chapter.

Ze Jesus befoze sire dayes of ester/camto bethany where Lazarus (which was des ed) was/who Jesus raysed from deeth. There they madehia supper ad Martha served: butt Lazarus was wo of them that sate at the table with hym. Then tore Mary a pounde off oynts ment called nardus/perfecte and precious/and anounted Jesus fete and webt his fete with her heer and all the house smelled off the savze off the ovntment. Then savde won of his disciples named Judasiscariot Simos sone which afs termarde betraved hym: why was not this oyn? tment solde for threhondrede pence and geven totepopre? This saydehe northathe cared foz the pover: butt be cause he was a thefe and fept the badde and bare that which was deve. The sarde Jesus: Letther alone / agarnst the daye offmy buryinge sie feptit. The pove all wayes shall ye have with you buttine shall renottall wareshave.

Mode people off the fewes had knowledge that he was there. And they cam nott for Jes sus serconly butt that they myght se Lazarus

8 m

alfo whom he raysed fro deeth. The hyeprestes held a counsell that they myght put Lazarus to beeth also be cause that for his sake many of the sewes went awaye and beleved on Jesus.

feast (when they hered that Jesus shulde come to Jerusalem) to be aunches off palme trees and went and mett hym/ and erved Zosianna/ blessed is he that i the name of the lorde cometh/ kynge of is tahell. Jesus gott a yonge asse and saste theron/ acordynge to that with was written: feare nott doughter of Sion: beholde thy fynge cometh sittynge on an asse coolte. These thyns ges understode not his disciples at the fyrst: but whe Jesus was glory sied/ the remembry of they that soche thynges were written of hym/ ad that soche thynges they had done unto hym.

led Lazarus out off his grave/and rayled hym from deeth/bare recorde. Therfore met hym the peple/be cause they herde that he had done soche amyracle. The pharises therfore sayde amonge them selves: Resethat we prevayle nothynge:

lo all the worlde goth after hym.

Therewere certayne grekes amonge the/who ich cam to praye at the feast/ the same cato phis lip which was of Bethsayda a cite in galile/ad desired hymsayinge: Syrwewolde sayne se sus. Philip cam and tolde Andrew and agayne Andrew ad Philip tolde Jesus. And Jesus and swered them sayinge; the houre is come that the same of man must be glorified.

Devely verely I fave unto you except the whes

ate corne fall into the grounde and depe it byds eth alone. Pfit depe it brengeth forth moche frus te. Zethat loveth his life shall destroyeit: And he that hatheth his lyfein this worlde shall ter pe it unto lyfe eternall. Af eny ma mynister uns to me lett hym foloweme ad where Jam there shall also my minister be. And if eny man minister unto me hym will my father honoure.

Jayer Father delyvreme from this houre; but therfore cam I vnto this houre. Father glorify thy name. Then cam there a voyce from heven Thave glorified it / and will glorify it agayne. Then sayde the people that stode by and herde it thoundreth. Other sayde: an angell spate to hym. Jesus answered and sayde: this voyce ca

nott be cause ofme: but for youre sates.

Thall the prynce off this worlde be cast out a dos res. 21nd I (yf I were lifte vppe from the erthe) will drawe all men unto me. This sayde Jesus signifyings what deeth he shulde deve. The per ople answered hym: We have herde of the lawe that Christ by deth everised howe sayest thou the that sonne of man must be lifte upper who is that sonne of man must be lifte upper who is that sonne of man must be lifte upper who is that sonne of man must be lifte upper who is that sonne of mar is Jesus sayde unto them: yet a lytell why le is the light with you: walfe whill ye have light / lest the darke / wotteth not whither the goeth. Why ly e have light / beleve of the light that ye may e be the children of light.

These thynges spake Jesus and departed ad hid hym silfe from them. And though he hade

Gv

Done so many myracles before the / vetbeleved not they on hym/that the sayinge of Flayas the prophet myaht befulfilled that hespate. Lors Dewhoshall beleve oure sayinger 2ind to whom psthearme off the lorde declared? Therfore cos uldethey not beleve be cause that Fsaias sayth agayne: Behath blinded their eyes and hardes med their hertes that they shuld not se with thes ireves/and understonde with their hertes, and Shuldebeconverted and Ishulde healethe. 803 the thyngf sayde Fsaias when he sawe hys alos ey/and spate of him. Theverthelesse amonge the cheferulers many beleved on hym but because of the pharifes they woldenot be a knowe offit/ lest they shulde be ercomunicate. For they loved the prayle that is geven off men mozethen the Drayle that cometh of god.

If Jefus cryed and fayo: he that beleveth on me velevethnott on me butt on hym that sent me. 2nd hethat feeth me / feeth hym that fent me. 3 am come a light into the worlde that who soever beleveth on me shulde nott byde in dardines fo Vfenyman hearemy wordes and belevenott/3 indgehymnot. Soz Jeamnot to indgethe word lde:butt to save the worlde. Zethat putteth me awaye, and receaveth nott my wordes, hathe wonthat judgeth hym. The wordes that Thas ve spoke shall iudge hym in the last daye. For I havenot spoke off my silfe: but my rather which sent megave me a comaundment what I shulde saye and what Ishulde speake. And Iknowe welethathis commaundment ys lyfe everlafts rnge. Whatsoever I speaketherfore/even as

of.S. Jhon.

Fo. colj.

my fatherbademe fo Ilpeafe.

The.viij. Chapter.

that hys houre was come that the shulde departe out of this worlde unto the father. Whe he loved his which were in the worlde unto the ende he loved them. And when supper was ended after that the devyll had put in the hert off Judas is cariot Simons sonne to be traye him. Jesus knowing ethat the father had geven him all things into his hondes. And that he was come from God and went to God herose from supper and layou a syde hys upper garments and toke a towell and gird him sylfe. After that poured he water into a basyn and began to was heroseleptes feter and to wyppe them with the towell where with he was girde.

Then cambe to Simon Peter. And Peter sax yde to him: Lorde shalt thou wesshe my feter. Jes sus answered and sayde unto hym: what Jdo thou wottest not nowe thou shalt knowe here after. Peter sayd unto hym: Thou shalt not wess she my fete whill the worlde stondeth. Jesus and sweed hi: yff J wasshe not thy sate thou shalt have no part with me. Simon Peter sayde unto hym: Lorde not my fete only: butt also my hone des and my heed. Jesus sayde to hym: he that is wesshed nedeth not but to wesshe his sete but is elencevery whit And ye are elencibutt nottall. Sor he knewe his betrayer. Therfore sayde he:

yearenot all dene.

his clothes and was sett donne agapne he says de unto them: wot ye what I have done to you? ye call me master and lorde ad ye saye wele for so am J. Af I then your e lorde and master has ve wessite your fete ye also ought to wesshe one anothers fete. For I have geven you an ensams ple that ye shulde do as I have done to you. Des rely verely I saye unto you the servaunt is not gretter then hys master. Tether the messenger gretter then he that sent hym.

Repredectionde these thynges/happy are perfect othem. Is peake not off you all Iknos we whom I have chosen. But that the scripture befulfilled: he that eateth breed with me / Bath lifte uppehis hele against eme. Now tell Iyou before it come: that when yt is come to passe/ye myght beleve that I am he. Verely verely Is seen ye unto you: Be that receaveth whom so ever I sende/receaveth me. And he that receaveth me/

When Jesus had thus sayde he was troubs led in his sprete and testified sayinge: verely vertely Jaye unto you that won off you shall be traye me. Then the disciples loted won on anos ther doutinge of whom he spate. There was one of his disciples which leaned on Jesus besome whom Jesus loved. To hym bectened Simon Peter that he shulde are who it was off whome bespate. Zethe as he leaned on Jesus brest say yde unto hym: Lorde who ysit: Jesus answered heyt ys to whom I geve a soppe when I have depthit. And he wet a soppe and gave ytt

Off.S. Jhon. fo. clvij.

to Judas iscarioth Simons sonne. And after

the soppe Satan entred into hym.

Then sayde Jesus onto hym: thatt thou dost boouvely. That wist noomanat the table for what intenthespate unto bym. Some off them thought be cause Judas had the bagge thatt Jesus had sayo unto hym/by those thyngs that wehavenede of agaist the feast: oz that he shuls degevesomethyngetothepovie. Assonethen as he had receaved the soppe he went immedis atly out. And it was nyght. When he was done out Jesus sayde: nowe is the sone of man glozis fied. 2ind Godis glozified by hym. Af God be alorified by him God shall also alorify him in bun sylfe: and shall strayght wave glozify hym. Deare dilden vet a lytell whyle am 7 with von. Deshallsekeme and as I sayde unto the icwes whither I goo thither can renott come. Allso to you save Inowe. Anewe commaunds ment geve I vntoyou/that yeloveto gedder/as Thaveloved you that eve for yelowe one anos ther. Bythys hall all meknowethat ve gremp disciples / yfyeshall have love won to another. Simon Peter sayd unto hym: lorde whither gos est thou? Jesus answered bym: whither 3 goo thou canst not folowe me nowe thou shalt folos weme afterwardes. Perer sayd unto hymlorde why cannot I folowethe nowe? I will geverny lyfeforthy fate. Jefus afwered bym: Wiltthou gevethylyfeformy fater Derely verely I fave unto the the cocfeshall notterowe till thou has pedenyed methayfe.

The Gospell.

The viiij. Chapter.

To he sayde unto hys disciples: Lett note your ehertes be trubled beleve in God at beleve in God at beleve in me, Juny fathers house are many mas sios. If it were not so / I wolde have tolde your Joo to prepare a place for you. I will come as gayne adreceve you eve unto myselfe that whs ere I am the are may eye be also. Ind whither Joo ye know / and the wayeye knowe.

Thomas sayde unto hi: Lorde we knowe not whyther thou goest. Also howe is it possible for us to know the waye? Jesus sayde unto hym I am the waye verite and lyfe. To man cometh unto the father but by me. As ye had knowe me ye had knowen my father also. Ind nowe ye

Enowe bym. Ind ye have fene bym.

phillip said unto hi:lorde shew us thy father and it suffiseth us Jesus sayde unto hi: have J bene so logetime with you: and yet hast thou not knowen me? Philip/he that hath sene me/hath sene the father. And howe sayest thou the shewe us the father? Belevest thou not that Jamin the father/and the father in me? The wordes that I speake unto you/I speake not of my silfer but the father dwellige i me is he that doeth the workes. Beleve that Jamin the father/ad the father in me. Att the leest beleve me for the very workes sake.

Leweth on me the workes that I doot the same shall be dot and gretter workes then these shall be dot be cause I go unto my father. And whats of S.Jhon.

So. coliii

foever ye are i my name/that will I do/that the father might be glozified by the sone. Af ye shall are enythynge in my name I will do it.

will praye my father/so he shall geverou a nos ther coforter/that he maye by de with you ever/which is the spretc of truthe whome the worlde esnot receave/be cause the worlde seyth hi not/nether knoweth hym. Buttye knowehi/for he dwelleth with you and shalbe i you. I will not leave you comfortlesse: I will come unto you.

momoare: but ye shall se me. For I live/and ye shall live. That daye shall ye knowe that Jami my father/and my father/and my father/and my father in me/and Jinyou.

the same is he that loveth me and he that loveth me shalbe loved of my father and he that loveth me shalbe loved of my father and he that love his and will show emy me aw me siste with his Judas sayd with him (not Judas is cavioth) lorde who at is the cause that thou wilt shewe thy siste was to vs ad not with the worlde? Jesus answered and sayde with hymist a man love me and wyll the emy sayinges my father also will love him and we woll come with his and wyll dwell with hym. Be that love the me not fepeth not my says ings. Ind the wordes which ye heare are not myne but my fathers which sent me.

fent with you. But that comforter which ye the holy gost (whom my father will sende in my nas me) shall teache you all thyngs/ and brynge all thyngs to youre remembraunce/whatsoever

toyou. Nott as the worlde geveth/geve I vnto you. Lett not youre hertes be greved/nether fee areye. Rehaveherde howe I saide unto you: I goo ad come agayne unto you. Refueloved me/ye wolde verely reioyce/be cause I sayde/I goo unto the father. Sor the father is gretter the I/2nd nowehave I shewed you/before it come/that when it is come to passe/ye myght beleve.

dere after will Inot talke many wordes vns to you. For the chefe ruelar off thys worlde coms meth ad hath nought in me. But that the worls de maye knowe that I love my father / And as my father gave me comoundment / even soo do

J. Ryselett vs goo hence.

The. pv. Chapter.

Im the true vyne/and my fatherys an hus shandeman. Every braunche that beareth nott frute in me/Ze will take awaye. And every braunce that beareth frute will he pourge that it maye brige moare frute. Nowe are ye cleane/bethemeanes of the wordes which I have spos ken vnto you. By de in me/and Jinyou. As the braunche cannot beare frute off it sylfe/excepte it by de in the vyne: no more can ye excepte ye abs y de in me.

that abydeth in me/kd Ji hym/the same brynd geth forth mochefrute. For with out me can ye do nothynge. Affaman bydenott in me/heys cast fortheas abraunche/and is wyddered; and

Aff.S. Jhon.

fo.colini.

mengadder them and cast them into the fyre and they burne. Affye byde in me and my wors des also bide in you: are what ye will ad it shals be geve you. Seare i is my father glorified that ye beare moche frute and be made my disciples.

as my father hath loved me / eve foo have I loved you. Continue in my love. Afye shall tepe my comaundmetf/yeshall bydein my love/eve as I have kept my fathers comaundmentflad bydeinhis love. Thefethingf have Ifpotevns to you that my love my aht remayne in you and that your cove myaht be full. Thys ys my coms maundmet that pelovetogedder as Thavelos pedyou. Gretter love the this hath no mathen that a man bestowe his lyfe for his frendes. De aremy frendes yfyedo what foever I comauns devou. Bence forthcall Ivou nottservaunts: Sorthe servaunt knoweth nott what hys lorde doeth. Buttyou have 7 called frendes: for all thrnaf that I have herde of my father/I have openned to you.

Mehavenot choseme/but I have chosen you and orderned you that ye goo, and bringe for the stute, ad that your frute remarne, that what so sever he shall are off my father in my name he

Shulde geveit you.

This comande I you that ye love to gedder.

If the worlde hate you yet nowe that he hated

me before he hated you. If yewere of the world

de the worlde wolde love his awne. Be cause you

are not of the vorlde but I have chosen you out

of the worlde therfore hateth you the worlde.

Remember my sayinge that I sayde vuto you:

theservaute is not gretter then his lorde, vf the ey have persecuted me so will they persecute you Affthey have kept my sayinge so will they kepe voures.

But all these thyngs will they do unto you foz my names fate/be caufe they have nott fnomen hymthatsent me. Af I had not come and spote unto them, they shulde have no synner butt nos we have they nothynge to clofe theyr fynne with all. Bethat hateth me bateth my father. 3ff 3 had nott done workes amongethem which none other mandid they shulde bewith outesynne. But nowe have they senerand yet have hated bs otheme and my father: Even thatt the savinge myabtbefulfilled that is written in they lawe. They hated me with outtacause. Butt when the comforter is come whom I will sende unto you fromthefather wich is the sprete of verite whs ich proceadeth off the father he shall testifie off me. 2nd veshall beare witnes also / because ve have benewith me from the begynnynge.

The voj. Chpter.

They shall excomunicat you / ye the tyme shall come / that who soever killeth you / will then that that he doth God true service. And such ethyngs will they do unto you be cause they have not known the father nether yet me. These thyngs has not stolde you / that when that hours is come / ye shall exemember them that hours is come / ye shall exemember them that I tolde you so. The esthynges sayde I not unto you at the begynus

In of S. Jhon.

fo. colv.

vnge because I was present with you.

me/and none of you areth me: whither goest the our but be cause I have sayde such there goest the our but be cause I have sayde such ethynges vas to you your ehertes are full off sozowe. Tevers the lesse I tell you the trueth it is expediet for you that I goo a waye. For yf I goo not awaye, the at comforter will not come unto you. Aff I de parte I will sende hym unto you. And when he is come he will rebute the worlde off synne, and of rightwesses, and of sudgement. Of syns ne because they beleve not on mc: Of rightwesses, because I goo to my father and ye shall se me no moare: And of sudgement be cause the che eferueler of this worlde is sudged alredy.

Thave yet many thyngs to saye unto you: but ye cannot be are them awaye nowe. When he is wons come (I meane the specte of verite) hews ill leade you into all trueth. Be shall nott speake of hym silfe: but what soever he shall heare that shall he speake and he will shewe you thyngs to come. Be shall giorist me for he shall receave of myne ad shall shewe unto you. All thynges that my father hath ar myne. Therfore sayd I unto you that he shall are of mine ad shewe unto you.

after awhyle yeshall nott seme / and agayne after a whyle yeshall seme: For Igo to my fasther. The sayd some of his disciples bitwene the selves: what is this that he sayth rnto vs/after a whyle yeshall not seme ad agayne after awhe yle yeshall seme: and that I go to my sather. They sayde ther fore: what is this that he sayth after a while: we canot tell what he saith. Jesus

perceaved that they wolde are hymiand sayde onto them: This is it that ye enquyre of bitwene youre selves that I sayd after a whyleve shall nott se me / and agayne after a whyle ve shall se me. Verely verely I save unto you: ye shall wepe adlament/adtheworldeshallreiovce. Deshall sozowe: but youre sozowe shalbe tourned to tope 21 woman whe she traveyleth hath sozowe be cause her houre is come: but as sone as sheis des livered off her dylde she remembreth no moare her anauysibe for iovethat a man is borne in to the worlde. And ye nowe are in sotowe: butt 3 will se you agayne and youre hertes shall reioys ce/ad voure tove shall no mantate fro you. 21nd inthatoave shall yearemenoquestion. Verely verely I saye unto you what soever ye shall are the father in my name he will geveit you. Zes thertohaveve ared nothige imy name. Aread veshall receave it: that your eiove maye be full.

Thesethings have Ispoken unto you in prosure bes. The tyme will come whe Ishall no mos are spake to you in proverbes: but Ishall she we you play nly from y father. At that days shall ye ake in myne name. And Isaye not unto you that I will speake unto my father for you. For my father hym sife loveth you be cause ye have loved me. and beleved that I cam out from god. I wet out from the father and cam into the worlde: I leve the worlde agayne and go to the father.

Bis disciples sayd unto hym: loo nowe speaks est thou playuly and thou viest no proverbe. Nowe knowe we that thou understodest all this ges and nedest not that eny man shulde are the MDf. S. Ihon

fo. cylvi.

eny question. Therfore beleve we that thou cas mit from god. Jesus answered the: Nowe ye do beleve. Beholde the houre draweth nye, and ys alredy come, that ye shalbe scattered every man his wayes ad shall leave me alone. And yet am Inot alone. For my fathey is with me.

These wordes have I spoken unto you that i me ye myght have peace. In the worlde shall ye have tribulacion: but be of good cheare. Thave

overcometheworlde.

The voij. Chapter.

hesewordes spake Jesus ad liste oppehis eyes to heven and sayderfather the houre is come glorify thy sonne that thy some mayeglos rify the. As thou hast geven hym power over all sless, that he shulde geve eternall liste to as may my as thou hast geven him. This is liste eternall that they myght knowe the that only very God: and whom thou hast sent Jesus Christ.

Therefore worker which thou gavest me to do. And nowe glorify methou father in thyn awne presence/with the glory which Thad with the yerre the worlde was. Thave declared thy name unto the men whych thou gavest me out off the worlde. Thyne they were and thou hast geven them me and they have kept thy savinges. Now we have they knowen that all this what sever thou hast geven thou hast geven me are of the. For Thave geve unto them the wordes which thou gavest me and they have knowen such they have receaved them, and have knowen such they have receaved them, and have known such they have receaved them, and have beleved

T in

The Gospell.

that thou diddest send me.

but for them which thou hast geven me for they are thyne and all myne are thyne and thyne are myne and Jam glorifyed in the. And now am J no moare it he worlde but they are it he worlde and J come to the. Wholy father kepe in thyne awne name them which thou hast geve me that they may be one as we are. Whyll J was with them in the worlde J kepte them in thy name. Those that thou gavest me have J kepte / and none of them is lost but that lost dylde that the scripture myght befulfilled.

Towe come I to the and these wordes spease Te I in the worlde that they myght have my toy'e full in them. I have geven them thy doctryne and the worlde hath hated them be cause they are not off the worlde even as Jam not of the worlde. I desprend that thou shuldest take the out of the worlde: but that thou kepe them from evyll. They are not off the worlde as Jam not of the worlde. Sanctify them i thy trueth. Thy sayinge is verite. As thou diddest send me into the worlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde eve so have I sent them into the woorlde ever so have I sent them into the worlde ever so have I sent them into

Jpraye not for them alone: butt for them als lowhich shall believe on me thorowe their preas chynge/that they all maye be one/as thou faths er artein me/and Jin the/that they maye be als so one in vs/that the worlde maye beleve that thou hast sent me. And that glory that thou gas

Usf S. Ihon.

fo. colvij.

vest me I have gevêthê/that they maye be wos ne/as we are wone. I am in the and thou arte î me/that they maye be made perfecte î won/ão that the worlde maye knowe that thou hast sent me/ão hast loved them/as thou hast loved me.

Me sather I will that they which thou hast geve me be with me where I am that they maye se my glory which thou hast geven me. For thou hast loved me before the makinge of the worlde O righteous father the very worlde hath nott knowen the; butt I have knowen the and these have knowen that thou hast sent me. And I has ve declared unto them thy name and will decle are it that the love wher with thou loved sme be in them and that I be in them.

The. pviij. Chapter.

Ten Jesus had spoken these wordes he wet forth with this disciples over the break of eddon where was a garde into the which he entred with his disciples (Judas also with betrayed hymknewethe place for Jesus ofte tye mes resorted thither with his disciples (Judas then after he had receaved a bonde off men and ministers of the hyprestes and of the pharises cam thither with lanterns and fyerbrondes ad wepens. Then Jesus knowings all things that shulde come on hym went forth and sayde vne to them: whom seke ye? They answered hym: Jesus off nazareth. Jesus sayde unto them: 3 am he.

Judas also which betrayed hi stode by with the. As sone as he had sayd unto them Jamber

Tüŋ

they went backe wardes and fell to the grounde, Se ared them agayne: whome sekeye: They say's de: Jesus off Nazareth, Jesus answered Isa's yde unto you / Jambe. Ist ye seke me lett these goo they waye / That the saying emyght be full filled which he spake; of them which thou gavest

have Inotlostone.

out and smote the hye prestes servaunt and es ut off his right eare. The servauntes name was Malchas. Then sayde Jesus vnto Peter: put vs ppethy swearde into the sheath thall I not drys need the cuppe which my father had geven met Then the company and the Captayne and the ministers off the sewes toke Jesus and bounde hym and ledde hym awaye to Anna sprift: for he was fatherelawe vnto Cayphas which was the hye prestethatt same yeare. Cayphas was he that gave counsell to the sewes that it was expesdient that won man shulde deye for the people.

Simon Peter folowed Jesus , and another disciple/that disciple was knowen of the hye presente / and went in with Jesus into the pallys off the hye preste, peter stode att the doze with outr. Then wentt out that other disciple which was knowen unto the hye preste / and spake to the damsell that kept the doze / and brought in pets er. Then sayde the damsell that kept the doze uns to peter: Arte nott thou wone off this mannes disciples: Be sayde: Jam nott. The servauntes and the ministers stode there / and had made a spre off coles. For it was colde / and they warms ed them selves, peter also stode among them as

Of. S. Jhon.

fo. cylvij.

nd warmed hym filfe.

The hyepreste ared Jesus of his disciples as no of his doctrine. Jesus answered hym; Ispat openly in the worlde. Jever taught in the sinas goge and in the temple whither all the iewes ressorted; and in secrete have Isayde not hyuge; ws hy arest thou me? Are them which e herde me ws hat Isayde unto them. Beholde they can tell ws hat Isayde, When he had thus spoten one off the ministers which stode by smote Jesus on the eface sayinge; Answerst thou the hyeprestes of Jesus answered hym; Rolling have evill spoten beare witnes of the coylling I have well spoten why smytcht hou me I Innas sent hym bounde unto Cayphas the hyepreste.

and they sayde unto hym: Arte not thou also wo of his disciples: Zedenyed itt, and sayde: Jam not. Won of the servaunts of the hye preste (his cosyn whose eare Peter smote of) sayde unto hys m: did not I sethe in the garde with hym? Peter denyed it agayne, and smediatly the coeffectewe.

Then ledd they Jesus from Cayphas into the honse of indgement. It was in the morninge/and they them selves went not into the indgement house lest they shulde be desired but that they myght eate Pascha. Pilate then went oute unto them and sayde: What accusacion brynge ye as gaynste this man? They answered and sayd uns to hym: Is he were not tan evyll doar/we woll de not have delivered hym unto the. Then sayd Pilate unto them: take hym unto you, and inds gehym after youre awne laws. The iewes sayde

T v

IIIIf.S.Jhon.

fo. coliv.

unto hym. It is nott lawfull for us to putteny man to deeth. That the wordes of Jesus myght befulfilled which he spake/signifyige what des eth he shulded eye. 1

Then Pilate entred into the judgement hous Meagayne and called Jesus and sayd onto hi: Artethou kynge of the tewes Tesus answered: Tayst thou that off thy sylfe, or did other tell ytt the of mer Pilate answered: Am Jaiemer Thys ne awne nacion an hye prestes have delivered theontome. Whathast thou done? Jesus ans wered: my kyngdome is not of this worlde. Aff my tyngdome were of this worlde the wolde my ministers suerly fight that Ishulde not bedelys vered to the iewes but nowe is my figdome not from hence. Vilate savde onto hom: Artethou a kyngethen: Jesus answered: Thou sayst that 3 amakynge. Lfor this cause was Iborne/and for this cause cam J into the worlde that Jihs uldebeare witnes onto the trueth. All that are of the trueth hearemy voice. Pilate savde vnto hym: what is trueth?

ne vnto the iewes and sayde vnto the: I synde in hino cause at all. He have a costome amonge you that I shulde dely vze you wo loose at ester. will ye that I loose vnto you the synge of the ies wes. The cryed they all againe sayinge: Not hibut Barrabas. Barrabas was a Robber.

The viv. Chapter.

Zen Pilatetoke Jesus and scourged hymi. And the soudiers wonde a crouncoff thoz nes and put it on his heed. And they did on hyma a purple garment and sayd: hayl kynge off the iewes. And they smote hym on the face. Pilate went for the agayne ad sayde unto them: behold de Ibrynge him forth to you that ye maye know we that I synde no faute in hym. Then cam Jes sus for the wearynge a croune of thornes and a robe of purple. And Pilate sayd unto them: Bes holde the man. When the hye prestes and minis sters sawe him they cryed saying eccucify him crucify hym. Pilate sayde unto the: Take hym and crucify hym: For I synde no cause in hym. The sewes answered hym: We have a lawe ad by our elawe he ought to deye; be cause he made hym silfe the sonne of God.

moare afrayde/and went agayne ito the was the moare afrayde/and went agayne ito the wags ment house/and sayde vnto Jesus: whence are te thou? Jesus gave hym none answere. Then sayde pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I have power to crucify the/and have power to loose the? Jesus answered: Thou coudest have no power att all agaynst me/except it were geven vnto the from above. Thersorehe that delivered me vnto the/is moare in synne. And from the ce for the sought Pilate meanes to loose hym: but the sewes cryed saying eys thou lett hym goo/thou arte not Cessars frende. Whose ver maketh his sife a kyns ge/is agaynst Cesar.

Ins forthe/and sate doune to geve sentence/in a place calted the pavement: Butt in the hebrus

did sochethynges in dede.

tonge/Gabbatha. (Zitt was the saboth even whichfallethintheester fest and aboute the fire There stode by the croff of Jesus his mother! tehoure) And he sayde unto the tewes: Behols and his mothers fifter / Mary the wyfe off Cles devoure fynde. They cryed awaye with hymras ophas and Mary magdalene. When Jesus wayewith hym Crucify hym. Pilate fayde ons same his mother ad the disciple stondynge who heloved he sayde unto his mother: Woma bes holdethy sonne. The sayde heto the disciple: bes holdethy mother. 2(nd from that hourethedis sciple tofc ber for his amne. After that when Jesus perceaved that all the

ynges were performed that the feriptures mys ghtbefulfyled hefayde: 3thyrft. Therestodea vessell full off veneger by. They filled a sponge with venedre and wondeit about with vloppe and putit to his mougth. As sone as Jesus had receaved of the venegre he fayd: It is fynneiths ed ad bowed his heed ad gave vppethe gooft.

Theiewes the becauseit mas the saboth eve that the bodyes shuld not remarne apo the cross se o the saboth dare (forthat saboth davewas anhye daye) besought Pilate that their leages myaht be brofen and that they myaht be tafen donne. The cam the foudiers and brafethelegs des of the fyrit and of the other which was crus cified with Jesus. When they cam to Jesus and same that he was deed alredy they brafe not his legges: butt one off the soudiers with a speare/ thrust hymintothe lyde ad forth with camthes reout blude and water.

2(11d he that sawe it bare recorde / and his reccordeis true. And he knoweth that he fayth true that ye myght beleve alfo. Thefe thiges were dos nethatthe feripture fhuldebefulfilled: Refball

to them: Shall I crucify youre fynge? The hve Deeftes answered: Wehavenco fyngebut Cesaz The delivered be hym onto them to be crucified. Mand they toke Jesus and ledde hym awaye. And he bare his croffe dand went fortheinto a place called the place off deed mens sculles (whs ichis named in hebrue / Goldatha) where they exactified hym. And with hym two other: on eths exsydemon/and Jesus in the myddes. Vilate westehistitle and put it on the croffe: Thewas ytyngewas / Jesus off anzareth / Evnge off the temes. This tytle reed many off the iewes. for the place where Jesus was crucified / was neve tothecite. Andit was written in hebrue/greffe/ and latyn. Then sayde the hye prestes off there's westo Vilate: waytenott / fynge off the iewes: buttthat hesayde Jam kynge of theiewes, Dis lateanswered: what I have written that have Imritten.

The soudiers when they had crucified Jesus,

totehis garmentfad made foure partes to eves

ry foudier a parter and also his cote. The cote

was with out seme woven uppon thorowe and

thorowe. And they sayde won to another: Lett

vsnott devydeit : butt cast lootes who shall has

veit. Chatthescripture myght be fulfilled whs

ich fayth: They parted my rayment amogethe?

soonmy cortedid cast lottes. And the soudiers

not breakea boone of him. And agayne another scripture sayeth: They shall loke on hym who

they pearsed.

was a disciple of Jesus: but secretly for feare off the tewes) besought pilate that he myght take downethe boddy off Jesus. And Pilate gavehi licence. And there ca also Vicodemus which att the begynnynge cam to Jesus by nyght ad bros ught of mirre and aloes migled to geoder abous te an hundred pounde wayght. Then toke they the body of Jesu and wonde it in lynnen clothes with those cofeccions as the maner of the tewes is to bury. In the place where Jesus was crucis sied was a garden ad in the garden a newe see pulcre/wherin was never ma layde. There lays dethey Jesus be cause of the tewes saboth even/for the sepulcre was nye at honde.

The. pp. Chapter.

Zemozowe after the saboth daye ca Mas
cy magdalene erly when it was yet darcked
which he sepulcre and sawe the stone rowled as
waye from the toumbe. Then she ranne and
cam to Simon Peter and to the other disciple
whom Jesus loved and sayde unto them: They
have taken awaye the lozde out off the toumbe
and we cannot tell where they have layde hym.
Peter went forth and that other disciple and
cam unto the sepulcre. They ranne bothe to ges
ther and that other disciple did out runne pes
ter and cam syrst to the sepulcre. And he stous
ped doune and sawe the lynnen clothes yet went

henotin. Then cam Simon Peter folowynge hym/andwent into the sepulcre/ and sawe the lynnen clothes lye/and the napfyn that was as boute hys heed nott lyinge wyth the lynnen clos ther/but wrapped togedder in a place by yt syls se. Then went in also that other disciple whych cam fyrst to the sepulcre/ and he sawe and bes leved. For as yett they frew nott the scriptures/ that he shulderyse agayne from doeth. And the disciples went awaye agayne vnto their awne home.

Mary stode with out att the sepulcre werves ge: 4s she wept she bowed her sylfe into the ses pulcre ad same two angels clothed in whyte sits triathe one att the heed, and the other at the fes te where they had lay de the body of Jesus. The ey sayde unto her: woma why we pest thou? The Sayde unto them: They have taken awaye my lorde/and I wotenot where they have layde his When she had thus sayde / she turned her svife backe and sawe Jesus stondynge / and knewe not that it was Jesus. Jesus sarde unto her: woman why wepest thou? Whom setest thou? Shesupoosyngethathehad benethe gardener sayde unto hym: Gyrifthou have borne hibens cetell mewhere thou hast lavde him and Twill tatehymawaye. Jesus sayde vnto her: Mary. Sheturned her sylfe and sayde unto hym: Ras boniwhich is to save master. Jesus saydevnto herstouchemenot for Thavenott vet ascended tomy father. Butt goo to my brothren and faye vonto them Jascende unto my father and yous refather:my God and youre god, Mary mage

dalene cam and tolde the disciples that shehed senethelorde/ and that he had spoten sochethis

ges onto her. The same daye at night which was the mos Rowe after the faboth daye when the dozes wes resbutt (where the disciples were assembled to gedder forfeare of the iewes) cam Jesus ad ftos de in the myddes fad fayd to them: peace be with you. And when he had so sayde he shewed vnto them his hondes and his fete and his fyde. The werethedisciples alad whether sawethelorde. Besayde unto them agayne: peace be with you. As my father fent me even fo fende 3 you. Whe behad sayde that he blume on them and sayde pntothem: Receave the holy gooft: who severs synnes yeremyt they are remitted unto them: And whosoevers synnes ye retayne they are res tarned.

was not with them when Jesus cain. The other disciples sayd onto hym: we have sene the lorde. And he sayde onto the except I sein his hondes the prent of the nayles and put my synger in the holes off the nayles and thruste my honde into hys syde. I will not beleve.

Ind after vin dayes agayne the disciples were with in ad Thomas was with them. Jes sus cam when the dozes were shet and stode in the myddes and sayde: peace be with you:

The saydeheto Thomas: put ithy fynger hes
re-and semy hondes and putt forth thy honde
and thrust hyminto my syde and be nott wyth
out fayth: but beleve. Thomas answere ad sas

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Fo. dif.

yde unto hymimy lorde/and my God. Jesus sag yde unto hym: Chomas because thou hast sene ine therfore hast thou beleved: Sappy are they that have not sene and yet have beleved.

Lind many other signes did Jesus i the present ce of his disciples / which are not written in this bote. These are written that ye myght beleve the at Jesus is Christ the sonne of God. and that ye in belevynge myght have life thore we his name.

The voj. Chapter.

Sterthatt Jesus shewed hym silfe agayne at the fee of tyberias. And on this wyfe fh's ewedhe hifilfe. There were to gedder Simo Des ter and Thomas which is called Didimus; and Mathanael of Cana a cite of galile / ad the fons nes off Jebedei and two other off the disciples Simon Peter sayde unto them : I do afyilhyns ge. They sarde onto hym: we also wyll goo wyth the. They went their wave and entred into a shis ppestrayght wave, and that nyght caught they noothynde. When the mother de was nowe cos me/Jesusstode on the shore/ Reverthelessethe disciples knewe northatit was Jesus. Jesus fat vde unto them: Gyrs, have yeeny meater They answered hym no. 21nd he sayde unto them: cast out youre nett on the right syde of the shippe / ab peshallfynde. They cast out and anon they wes renotable to drawe it for the multitude of friffhs es. Then savde the disaple whom Jesus loved onto Peter: It is the lorde. When Simon Peter herdethatitwas the lorde he gyrde his mantell to hym (for hewas nated) and sprange into the

The Gospell.

fee. The other disciples cam by shippe: for they were nott farre from londe buttasitt weretwo honored cubit? And they drewe the net with fis Mes. As sone as they were come to londe they Tame hoot coles lavde and fishe lave ther on and breed. Jesus sayde unto them: brynge of the fiffs hes which ve have nowe caught. Simon Deter Repped forthe and drewe the nett to londe full of greatefiffhes / an hondred and .lin. 2Ind for all there were so many / yet was not the net brofen. Jesus sayde unto them: come and dyne. And nos ne of the disciples durste arehym: what arte the ou? forther knewethatit was the lorde. Jess ns then cam and toke breed/and gave them/ ad fiffhelytwyfe. Und this is nowethethyrdetyme that Jesus apered to his disciples / after that he wasryfen agaynefrom deeth.

Peter: Simon Joana lovest thou memorethen these: Zesayde unto hym : yelorde athou knows est that Jlovethe. Zesayde unto hym : fede my lambes. Zesayde to hym agayne these conde tys me: Simon Joanna lovest thou me? Zesayde unto hym: yelorde thou knowest that Jlove the Zesayde unto hym: fede my shepe. Zesayde uns to hym the thyrde tyme: Simon Joanna lovest thou me? Peter sorowed because be sayde the this yrde tyme lovest thou me and sayde unto hym: Lorde thou knowest all thynge thou knowest that Jlove the. Jesus sayde unto hym: fede my shepe.

Derely verely I save unto the /whethou was
ft youge / thou gerdedst thy silfe / and walkedst

IIIIf S. Jhon. fo. diif.

whither thow woldest. but when thou arteolder thoushalt stretche forthe thy hondes / so a note the shall gyrde the / and leade the whither thou woldest not. That spate he signifying by what beeth he shulde glorify God.

21nd when he had saydethus he sayd to hym Soloweme. Peter turned about and sawethat Disciple whom Jesus loved folowynge (which alfolened on his breft at super) and sayde: lorde which is he that shall betraye the? When Peter samehym he sayde to Jesus: Lorde what shall hehere dor Tesus sayd puto hym: Af Twill has rehem to tary tell I come what is that to the? folowethoume. Then went this sayinge abros obeamongethebrethren/thatthat disciple she uldenott dere. And Jesus sardenott to hym he Shall not deye: buttyff I will that he tary tyll 3 come what is that to the? The same disciple is he/which testifieth off these thynges/as nd wrote thefethynges. 2ind we fnos me thatthystestymony is true. There are also many other thynaes which Tesus did:thewhich rff they shulde be written every ws on/Isupposethemos elde could enott cotayne the

Bere endeth the Gospell off Sainct Ihon.

bokes that shulde be

wzitten.

P Ä

The Actes off The Upostles.

The fyrst Chapter.



Imy fyrst treatis philus (Thave written off all that Jesus began to do ad teaches untill the dave in the whichehewastake vp/ afterthat hethorowethehos ly gooft had geven commas undements vnto the Aposts les/whichehechose: towhā also he shewed hym silfe alis

ve/after his passion by many totens/aperynge unto them fourty dayes 'ad fpate unto them off the fyngdom of god/and gaddered them to ged; der/and comaunded them/thatthey shulde not departe from Jerusale: but to marte for the pros mvs of the father wher of ye have herde off me. Soz Ihon baptised myth water butt veshalbe baptised with the holy gooft and that mythin this feawedayes.

1 1000 hen they were come to ged der they ared of hym/sayinge: Master wilt thou at this tymeres storeagannethekungdom ofisrahelt Zesayde unto them: Itis not for you to knowe the tymes or the seasons which the father hath putt in hys awne power: but veshall receave power off the holygoost which shall come on you. And ye shals

bewitneffes onto me in Jerusalem / and in all iewery/and in samary/and even unto the worls

des ende.

Ind when he had spoken these thyngf whyll they behelde he was taken vp and acloude reces aved hym vp out of their sight. And as they fa! stenned their eyes in heven as he went lotwo men stode by them in white clothynge which als so sayde: ye men of galile, why stondeye gafyns geopinto heven? This same Jesus which is tas Fen vp from you in to heven shall so come eve

as yehave senehym goo into heven.

Then returned they onto Jerusalem fro mos unt olivere/which is neve to Jerusalem/ cotevi nynge a saboth daves iorney. Und whether wes re come in they went vp into a parler mhere as bodeboth Peter ad James/Jho and Andrew/ Phillip ad Thomas Bartlemew ad Mathew/ James the sonne off Alpheus/ and Simon Jes lotes and Judas James sonne. These all cons tinued with one acorde in prayer ad supplicas cion with the wemen and Mary the mother off Tefu. Ind with his brethren.

Indinthosedares Peter stode up in the myde des ofthe disciples and sayde (The noumbre off names were aboute an hondred ad twenty) De men and brethren thys scripture must ned? be fulfilled which the holy gooft thorow the mous gth of David spate before of Judas which was grdeto them that tote Jefus. For he was noums bred with vs and obtained felliship in this mis nistracion. And he hath nowe possessed a plott of grounde with the rewarde off iniquyte. 2ind

V in

The Eletes.

when bewas hanged brasta sondrein the mys ddes and all his bowels gusthed out. And it is knowen unto all the inhabiters off Jerusalem. In somode that that felde is called in their most ther tonge Acheldema that is to save the bloud felde.

bitacion be voyde / and no man dwellynge thes tin: and his bishopsycfelett another take. Whs erfore off these men which have companyed wis thus (all the tyme that the lorde Jesus went out and in amonge us / begynnynge att the baptim of Jhon unto that same dayethat he was taken up from us) must one be orderned to be a witns es with us of his resurrection.

Tabas (whose syrname was Justus) and Mas thias. And they prayed sayinge: Thou lorde who iche knowest the herrs of all men shewe whether thou hast chosen of these two that the one maye take the roume of this ministracion and aposts leshippe from the which Judas by transgression fell that he myght goo to his awne place. And they gave forthetheir lottes and the lott fell on Mathias. And he was counted with the eleven apostles.

The. Seconde. Chapter.

sen the fyftith daye was come they wer re all with one accorde gaddered toges der in won place. And sodenly there ca a sounde from heven as it had bene the commys nge off a myghty wynde, and it filled all the hos II If The Apostles. fo. clv.

eloventonges/as they had bene fyre/and it sate aponeache off them: and they were all filled wis ith the holy goost/and began to speake with oths er tonges/even as the sprete gave them viteras unce.

There were dwellynge at Jerusalem iewes! devoutemen / which were off all nacions vnder heven. When this was noyfed aboute the muls titude cam togedder and were astonyed be caus sethatevery man herdethem speakei his awne tounge. They wondzed all and marveylled fas vinge anioge them selves: Loke are not all thes sembich speake off galile? And howe heare we every ma his awne tounge wherein we were bos ren? Parthians 121 kdes/and Flamytfand the inhabiters of Mesopotamia off Jury/Capas Docia/Ponthus/ad of Asia/Phigia/Pamphs lia and of Egipte and off the parties off Libis a/which is besyde Syrene/ And straungers off Rome / Jewes and Profelites / Gretes and 214 rabians: We have herde them speake with ous reawne tounges the greate workes off god. This ey were all amased / and wondred sayinge won to another: what meaneth this? O ther moded them savinge: They are full of new wyne.

peter stepped forth with the eleven / and lift wp his voyce / and sayde unto them: Remen off Jewry / ad all yethat inhabit Jerusalem: be the is knowe unto you / and with your eares heare my wordes, these are nott dronken / as yewene / Sor itt is yet butt the thyrde houre off the dayer but this is that which was spoked by the prophet

V nig

Johell: Bit Shalbe ithe last dayes (fayth God) of my sprete Twill poure out apo all flesshe. 21nd vouresonnes / ad youre doughters shall prophs esy/youre yongemen shall se visions. And yous re olde men shall dreme dremes, 2ind on my fers vautf/ad on my honde maydens 7 will pouze out off my specte in those dayes / 2ind they shall prophefy, 2nd J will shewe wonders in hevea bove/ and tofens in the erth be nether bloud ad fyre/and the vapour off smote. The sun shalbe turned into darfines / and the mone into bloud/ befozethat areate and that notable daye of the lorde come. And the tyme shall come that who's soever shall call on the name of the lorde shalbe faved. Demen off Israhel / hearethesewords. Jesus of Mazareth / a man approved off God amonge you with myracles and wondres / and signes which God did by hym in the myddes off you as ye youre selves knowe; hymhave yetas Fen by the hondes of vnrightewes persones/afe ter he was delivered by the determinat counsell and fore knoweledge of God/ and have crucifis ed and flavne hym/whom god hath ravfed von and lowfed the sozowes of deeth be cause it was unpossible that he shulde beholden of it. David speaketh of hym: Aforehonde sawe 7 God als wayes beforeme: for heis onmy right honde! that Ishulde nott be moved. Therfore did my hertreiorce and my tongewas alad. Mozover alfo/my flesheshall rest i hope because thou sh's alt not leve my foul i hell nether shalt suffre thy sayntto se comupcion. Thou hast shewed methe wayes of lyfe Thou shalt mateme full offioye

with thy countenaunce.

pou of the patriarfe David: For he is both deed and buryed and his sepulcre remayneth with vs vnto this daye. Therfore sence he was a prophet and knewe that God had sworne with an nother o hym that the frute of his loynes shulde sit on his seate: Ze sawe before and spake of the resurrection of Christ that his soule shulde not be leste in hell: nether his sless soule shulde secorus prion. This Jesus hath God ray syd vppe whs ere of we all are witnesses.

Sence nowe that he by the right honde of god exalted is / and hath receaved off the father the promys off the holy gooft / he hath sheed for the that which ye nowe se and he are. For David is not ascended into heven / but he sayde: The lors de sayde to my lorde sit on my right honde / vntill Imake thy soes thy fote stole. So ther for elect all the house of Israhelknowe for a suerty that God hath made the same Jesus whome ye have

crucifyed Lorde and Chrift.

their hertes/and sayd unto peter/and unto the other apostles: He men and beetheen/what she all we do? Peter sayde unto them: Repent and be baptised every one off you in the name of Jes sins Christ / For the remission off synnes/and ye shall receave the gyste off the holy goost. For the promys was made unto you/and to youre chyls dren, and to all that are afarre / even as many as our elorde God shall call. Ind with many of ther wordes bare he witnes/and exhorted them

The Ictes

saying: Saveyoure selves from this vntowars de generacion. They that gladly receaved hys preachynge were baptised / And the same daye/ there were added unto them aboute a threthous sande soules.

Ind they continued in the Apostles doctrine and fellyshippe, and in breakynge of breed, and in prayer. And feare cam over every soule. And many wondres and signes were shewed by the apostles. All that beleved gaddered the togeds der, and had all thynges comen. And solde their possessions and goddes, and parted them to all men, as every man had nede. And they continue ed dayly with one acorde in the temple, and braske breed in every house, and ate their meate to gedder with gladnes, and singlenes of hertprasky synge god, and had faveour with all people, and the lorde added to the congregacion dayly them that shulde be saved.

The . iii. Chapter.

Eter and Ihan went vp to gedder into the remple at the nynthe houre of prayer: and there was a certayne ma halt from his mothers wombe/whom they brought ad layde at the gas te of the teple called beautifull to are his almes of them that entred into the temple. When he fas we peter and Ihō/that they wolde i to the tems ple/hedesyred to receave an almes/Peter fastes ned his eyes on hym with Ihon and sayde: lote on vs/and he gave hede vnto them/trustinge to receave some thynge of them. Then sayd Peter: Gilver and golde have Inone/suche as Ihave

Ist The Apostles: Fo. clvij.

geve Ithe. In the name of Jesu Christ off Las zareth/tyse vppe and walke. And he toke hym by the righthonde/and lifte him vppe. And ims mediatly his sete and anclebones receaved strens ght/and he sprange/stode/ad also walked/ad entred with them into the temple walkinge/and leapynge/and laudynge god.

De God. And they knewe hym walke and laus be God. And they knewe hym/that yet was he whiche sate and begged at the beautifull gate of the temple. And they wondred / and were sore astonnyed at that which had happened unto hi. As the halt whych was healed helde Peter and

Thon all the people ranne amased unto them in Solomons hall.

when peter sawethat he answered unto the people: Lemen off Israhell why marvayleye arthis? Orwhylokeve soo stedfastly on vs/as though by oure awne power or holynes we had madethys man goo? God off Abraham/ Alas acland Jacobithe God off ourefathers hath alorified hys sonne Jesus/whom ye betrayed/ ad denved in the presence of Pilate/when he had sudged hym to below fed: but ye denyed the holy and iust and despred that heshulde geve you a mortherer and Eylled the lorde offlyfe who god hathraised from deeth of the which we are wits neffes: And hys name thorow the fayth off hys name hath made thys man founde whom yefe and knowe. And the fayth which ys by hi/ hath to thy sman geven thy shealth in the presence of you all.

21nd nowe brethren I wote wele that thorow

The 21ctes

ignotaunceye have doneytt / as did also youre heddes. Butt God which shewed before by the mougth off all hys prophets that Christshulde suffre hath thus wyse fulfilled it. Repet yethers fore and turne that youre synnes maye be done awaye whethe tyme of comforte cometh/which we shall have of the presence of the lorde/ad whe god shall sendehi/which before was preached unto you that is to wite Jesus Christ / whych must heve receave untill the tyme that all thyne go be restored agayne/which god hath spoke by the mougth off all hys holy prophets sence the worlde began.

Soz Moses sayd unto the fathers: Aprophet shall yourelorde god rayse vp vnto you won of vourebrethren lyfe onto me hym shall ye heas refallthiaf whatsoever he shall save vnto you. Sorthetyme will come that every foule which shall not heare that same prophet shalbe expled frothepeople. Alfoallthe prophet fro Samus ell and thence forth as many as have spokens haveinlykwysetoldeofthesedayes. De arethe chyldren of the prophet fand to you pertayneth the testament that god hath made onto oure fas thers faving to Abzaha: Loen in thy feede fhall all the kynred fofthe erth be bleffed. Syrft onto you hath god rayled op his sonne Jesus/and hi he hath sent to bly seyou that every one off you Shuldeturne from his wickednes.

The.iiij. Chapter.

Stheyspake unto the people/the prests ad the ruelar off the temple/and the sadnces

III The Apostles. So. dviij.

taught the people and preached in the name off Jesus the resurreccion from deeth. And they las y de hondes on them/ and put them in holde ons till the nextedaye. Soritt was now even tyde. Many of the which herde the wordes beleved and the noumbre off the men was about five thousande.

Bytt chaunsed on the morwe that their rues lers and seniours and scribes as Innasthe chefeprest and Capphas and Thon and Alers lander / and as many as were off the kynred off the hyeprest were gaddered to gedder at Jerus salem/and setthem in the myddes/and ared by what power/or i what name have ye done this fyrs: Then Peter full of the holy acost savo unto them. Yeruclars of the people and femours of israbel if wethis daye are examined of the goos de dede done to the sycke man by what meanes heis made who ale: beytt knowen onto you all/ and to all the people of frahel that in the name of Jesus Chaift of nazareth whom ve crucified and whom god rayled from deeth agayne thys man frondeth heare present before you whoale. This is the stone cast a syde of you bylders who ich is sett in the chefe place of the corner. Wether listhere health in envother. Tozvet also is there env other name geven to men wherin we muft befared.

Thom Ind face the boldnes off Peter and Indian face that they were unlerned men and lave people they marveylled and they kns ewith Islu. Seingeals

sotheman whych was healed fondynge wyth them they could enott saye agayust yt but coms maunded them to goo a syde out of the counsell/ And commened amonge them selves savinge: whatshallwedotothesemen? Sozamanyfest signe is done by them / and is openly knowen to allthem that dwell in Therusalem and we cans nott denye it: Butthat it be noyfed no father as monge the people lett vs threaten and chaurge them that they speake hence forth to no manin this name.

2(nd they called them and comaunded them that in no wyfe they shulde speake or teache in thename off Jesu. Butt Peter and Ihon ans wered unto them and sayde: whither yt beright in the syght of god to obere you moare then god indgeve. forwecannotbuttspeate that who ich we have sene and herde. So threatened they them and lett them goo. And founde noo thynge howeto punnyshethem because of the people: Sozallmenlauded God forthemyraclewhych was done. For the man was above fourty year reoldeson whom this myracle of healinge was Inemed.

Us some as they where let goothey cam to thes ir felowes/and shewed all thattthe hve prestes and seniours had sayde, When they herdethat! with one mynde they lyfte vp their voyces to god and sayde: Lorde/thou arte God which haft madeheben and erth/the see and all thatt in the ys/whych by the mougth off thy servannt Das vidhast sayd: Why did the hethen grudge/and the people immagen varne thrnges. The kyns

Of The Apostles. Fo.dio.

Af off theerth stode up and the ruelars cam to gedder agaynst the lorde / And agaynst his Chaift.

Sozoffatrueth agaynst thy holy chylde Jes Tus/whom thou hast announted bothe Berode and also Poncius Pilatewyth the gentyls and thepeople off Israhel gaddered them selves to gedder forto do whatsoeverthy honde and thy counsell determened before to be done. And nos welozde beholde their threatenyngf / and gras unternto thy servaunts with all confrdence to speakethy worde. Sothat thou stretche forth thy hondethat healynge/and signes/and wons ders be done by the name off thy holy dylde Jes sus. And as some as they had praved the plas ce moved wheare they were assembled to geds der/and they were all filled with the holy gooft/ and they spafethe worde of god boldely.

The multitude of them that beleved were off won hert / And off won soule. Also none off them sarde that envilonge off those whych he possessed was his awne: Butt had allthynges commen. And with greate power gave the 213 postles witnes off the resurreccion off the lorde Jesu. And grett gracewas with themall. Wes ther was there eny amonge them thattlacted. Sozasmany as were possessers off londforhos usses / solde them and brought the pryce off tho thyngs whych were solde / and layed ytt doune att the Apostles fere. And distribucion was made unto every man accordinge as he hade

nede.

and Joses which was also called of the apos

The Uctes.

stles Barnabas (that is to saye the sonne of cos solacion/beynge a levite/and off the countre off Cipers) had londe/and solde itt/and sayde the payce downe at the apostles scte.

The v. Chapter.

Certayneman named Ananias with Sas phira his wyfe solde a possession and feps teawaye parte of the pryce (his wyfe also beyns ge of counsell) and brought a certayne parte ab lardeitt donne att the apostles fete. Then sayoe Beter: Unanias how is it that fatan hath filled thenehert thatt thoushuldest le unto the hole gooft and kepe awaye parte off the proce off the Typelod: Pertayned itnot unto the only? 21nd afs rerit was solde/was not the pryce in thy ne aws nepower? Roweisitthat thou hast conceaved this thyngein thyne herte? Thou hast nottlyed unto men but unto God. When Unanias hets dethese wordes / hefell doune and gave vp the gooft. Ind grett feare cam on all them that thefe thynges herde. Und the yonge men rofe vp and put hyma parte/and caryed hymout/and burs ved hym.

boures after that his wyfe cam in ignoraunt of that which was done. Peter sayde unto her: Tell me solde ye the londe for so moche? And she says de: ye for so moche. Peter sayd unto her: why has veye agreed to geder to tempt the sprete off the lorde? Loo the fete off them which have buryed thy husbande are at the doze and shall cary the out the speed to get at the doze and shall cary the out the speed to get at the doze and shall cary the

Of The Apostles. Fo.dy.

and yelded op the goost. The yongemen camin Abfounde her ded/ ad carred her out ad buryed her by her husbande. And grett feare cam on all the congregacion. And on as many as herdeit.

mes and wondres shewed amonge the people. And they were all togedder wyth one acorde in Solomons hall. And of other durst noo man ios yne hym silfe to them: but the people magnyfyed them. The noumbre of them that beleved in the lorde bothe of men and wennen grewe moare ad moare in somodye that they brought their side is to the strettes and layde them on beddes ad pas letts that at the lest waye the shadowe off Peter when he cam by myght shadowe some of them. There cam also a multitude out off the cites ros und about onto Jerusalem/bryngyng with the their side and them whych were vered with one clene sprettes. And they were healed every won.

The chefe preste arose up and they that were with hym (which is the secte off the Saduces) and were full of indignacion/and layde hondes on the apostles/and put them in the comen presson: but the angell of the lorde by night openned the preson doze/ and brought them for the/ and sayde: goo steppe for the/ and speake in the tems pleto the people all the wordes of this lyfe. Whe they here that / they entred into the temple crly in the morninge and taught.

The chefe prest cam ad they that were with his and called a counsell togedder/and all the senis ours off the chyldren off is rabel, and sent to the preson to sett them. When the ministers cam ad

z

founde the nott in the preson/they cam agayne and tolde sayinge: The preson sounde we shut with all diligence/and the fepers stondynge wis thout before the dozes: but when we had opens ned we sounde no man within. When the chefe prest of all and the rucler of the temple/and the hye prestes herdethese thynges they douted off

them/where onto this wolde growe.

that tye putt in preson stonde in the temple / and preache to the peple. Then went the rueler of the temple with ministers / and brought them with out violence. For they feared the people less they shad be rought them / they sett them before the counsell. Ind the chefe presse ared them sayinge: Did not we straytely commaunde you that ye shulde not reache in this name? and beholde ye have filled Jerusalem with your doctrine / and ye intende to brynge this mans bloud aponvs.

The God of ourefathers rayled up Jesus/whs omye sewe ad hanged on tre. Symbeynge a rus eler ad a saveoure hath god eralted with his ris ght honde, for to geverepentaunce to Israhell and forgevenes of symbes. And we are his record des as concernynge these thynges: and also the holy goost/whom God hath geven to them that obey hym. When they herde that they clave as so dethere up won in the counseilly a pharifey nas med Gamaliell, a doctour off lawe/had in aucs

Dfthe Upostles.

fo. cloj.

the apostles a syde alytell space/And sayde vas to them: Men of Israhell takehede to youre sels ves what ye entende to do as touching ethese ine. Before these dayes rose vp one Theudas bosts yage hym silfe/ to whom resorted a nombre off men/about a four ehondred/which was slayn/and they all which beleved hym were scatted a broode/and brought to nought. After this man arose there vp won Judas off Galile/in the tys me whe tribute bega/ and drewe awaye moche people after hi. Se also perished: ad all even as many as harkened to hym are scattered a brood.

Ives from these men and let them alone: For yff this counsell or werfe be of men itt will come to nought: but and if it be of God ye canot destros ye it lest haply ye be founde to stryve agaynst god And to hym they agreed ad called the apostles and bett them and commanded that they shulde not speake in the name of Jesu and lett the goo.

nge that they were counted worthy to suffre rebs ute for his name. 21nd dayly in the temple, and in every house they ceased nott, teachynge and precedures. To such the temple, and they ceased nott, teachynge and

preachynge Jesus Christ.

The vj. Chapter.

Thosedayes as the nombre of the disciple es grewe there arose a grodge among the grefes agaynst ethe ebrues because they myds dowes wer despysed in the dayly mynystracion. The the twelve called the multitude of the disciple

The 21ctes

ples to gedder and sayde: it is not mete that we shulde leave the worde of god ad serve at the tas bles wherfore brethren loke ye out among you seven me of honest reporte full of the holy goost and wisdo which we may eappy net to this neds full busines; but we woll geve our felves contismully to prayer and to the ministracion off the worde. And the sayige pleased the whoale muls titude wele. And they dose Steve a man full off sayth and off the holy goost and Philip and Productus and Vichanor and Productus and Vichanor and Timon and Permenas ad Vicholas a proselite of antiocher which they sett before the apostles ad they pras

ved and laydetheir hondes on them. 2(nd the worde of god encreased and the nos umbre of the disciples multiplied in Jerusalem greatly/2ind a grett company of the prestes wes re obedient to the faythe. Steven full off faythe and power did grett wonders and myraclesas mondethepeople. The there arosecertarne off the Sinagoge/which are called lebertines/and Sirenens and Alexandrians and Cicilians and Assans, and disputed with Steven. 21nd they could not resist the wisdom / ad the sprete/ with which sprete be spake. Then sent ther i men which favd: we have herde hym speake blasohes mous wordes agaynst Moses ad against god, and they moved the people and the seniours/ and the scribes; and they cam apon bym and cas nghthym/and broughthim to the counsell/and brought forth falce witnesses whych sayde: The is man ceasith notro speakeblasphemous mozs des agaynst thys holy place and the lawe for

Is If The Apostles. Fo. closs.

meherdehymsave/ This Jesus off Mazareth shall destroyethis place/ and shall chaunge the ordinances whych Moses gave unto us. 2snd all that sate it he counsell loted stedfastly on hi/ and sawe hys face as it had bene the face off an angell.

The. vij. Chapter.

Zen spake the chefe prest: ys ytteven sort and he sayde: ye men brethren and fathe ers/harkento. The God off glory apered unto oure father Abraham whill he was yet in mesor potamia before he dwelt in charran and sayd unto hym: come out of thy contre/ and from thy kynred and come into the londe whych I shall shewe unto the. Then cam he out off the lone de of caldey and dwelt in charra. And after that as sone as his father was deed he brought him into this lande/where in ye nowed well and he gave him none inheritaunce in it no not one for te of grounde. And promised that he wolde geve it to hym and to hys seed after hym/when as yet the had no chylde.

be a dweller in a straungelonde/ and they shall putthem in bondage/ and shall entreate them evyll. itig. C. yeares. Ind the nacion to whom the ey shalbe in bondage/ will Jindge (sayde god) and after that shall they come for the and scree me in this place. Ind gave hym the testament of circumcision/ and he begat Isaac/ and circums cised hym the vig. daye/ad Isaac begat Jacob.

and Jacob the twelve patriartf.

X iğ

Ide Josephinto Egipte and God was wit hym and delivered hym out off all his adversites. Ad gave hym faveour and wisdom in the sight off Pharao Eynge off Egipte / 21nd Pharao made hym governer over Egipte / and over all his hos

usholde.

Then cam there a derth over all Egipt / and Canaan/and grett affliction / and our fathers founde no sustenaunce. When Jacob herdethat there was corne in Egipte / he sent our efathers fyrst / ad when he had sent them the secounce tys me / Joseph was knowen off his brethren / and Josephs kynred was made knowne unto Phas rao. Then sent Joseph and caused his father to be brought and all his kynne/threscore and.rr. soules. And Jacob descended into Egipte / and devel bothe he and our efathers / and were tras nslated into Sichem / and were put in the sepuls crethat Abraham bought for money of the son ines of Emor/at Sichem.

ich Godhad promysed with an othe to Abrahs am) the people grewe and multiplied in Fgips te till another kynge arose which knewe nott off Joseph. The same dealte suttelly with our kyns red and evyll intreated our fathers and mas de them to cast awaye their dyldren that they shulde not remayne alyve. The same tyme was Mose borne and was a propper childe in the sight of God which was norished up in his far there house three monethes. When he was cast out Pharoes doughter toke hym up and norise out Pharoes doughter toke hym up and norise

Is The Apostles. So. clviis.

Thed hymrop for her awne sonne. And Moses was learned in all manner off wisdom of the Es gipcians and was mighty in dedes and in wos rdes.

to his hert to visit his brethren / the chyloren off Israhel. And when he sawe one off them suffre wronge he defended hym/and avenged his qui arell that had the harme done to hym/and smi ote the egipcian. For he supposed hys brethren wolde have understonde howe that God by his hondes shulde geve them health: butt they uns

derstode nott.

them as they strove and wolde have sett them at one agayne sayinge: Syrs ye are brethre why turte ye won another? but he that did his neght bour wronge thrust hym awaye sayinge: Who made the a ruelar ad a judge amonge vs? Who at wilt thou fill me as thou diddest the egipcia yester daye? Then sleed Moses at that worder and was a stranger in the londe off Madian.

to hym in the wildernes of mounte Sina the ans gell off the Lorde in a flam off fyre in a buffhe. When Moses sawe it the wondred at the sight and drue neare to beholde it. And the voyce off the Lorde spake unto hym: Jam the God of thy fathers the God of Abraha the God of Jsac and the God off Jacob. Moses trempled and durst not beholde. Then sayde the Lorde to hym Putt off thy shewes from thy fete / for the place

X iiq

The 21ctes.

wherethoustondest is holy grounde. Thave perfectly sene the affliction off my people why che is in Egipte/and Thave herde they r gronynge/and am come downe to deliver them. And nowe

come and I will sendetheinto Egipte.

The same Moses whom they forsote saying gerwho made the a ruelar and a sudger. God sent bothe a ruelar and a deliverer by the hondes of the angell which apered to hym in the bouss he This man brought them out shewing wonder to and signes in Egipte and in the reed see and in the wildernes rl. yeares. This is that Moses which sayde onto the chyldren off Israhell: A prophet shall youre lorde God rays exp onto your of your brethren lyte onto me hym shall ye heare.

This is be that was in the cogregacion in the wildernes with the angell which spaketo him in the mounte Syna. and with our fathers. Thys man receaved the worde of lyfeto gevernto vs/to whom our fathers woldenot obeye: But cas stirt from them/and in their hertes turned backe agayne into Egypte/savinge vnto Aaron: Mas Eevs goddes to goo before vs. For we wote not t what is be come of this Moses that brought vs out of the londe off Egipte. And they made a cals fein those dayes/and offered sacrifice vnto the ymage/and reioysed in the works of they cams ne hondes.

Then Godturned hymfilfe / and gave them vp/that they shulde worshipp the starres of the style / as it is written in the boke of the prophets:

O ye off the house off Israhell: have ye geven

Of the Apostles. Fo. clying.

unto me offerynges or sacrifice by the space off pl. yeares in the wildernes? And ye to te unto ys ou the tabernacle off Moloch and the starre off your egod Remphan sigures which ye made to worshippe them. And I will translate you beys

onde Babilon.

ny in wildernes as he had apoynted them speas Fynge unto Moses that he shulde make it acors dynge to the fassion that he had sene which tabs ernacle our efathers receaved and brought it in with Josue into the possession of the gentyls we hich gentyls god drave out before the face of our refathers unto the tyme of David which souns de favour before god ad desired that he myght synde a tabernacle for the God off Jacob. 21nd Golomon bylt hym an house.

ples made with hondes / as sayth the prophete: Zeren is my seate/and erth is my fote stole whs athousse will rebylde for me sayth the lorde? or what is my restynge place? hath not my honde

made all thesethynges?

eares: ye have all wayes resisted agaynste the holy goost: as your efathers did so do ye. Which off the prophetes have not your efathers perfes cuted: 2snd they have flayne them/which shews ed before off the comynge off that sust whom ye have betrayed and mordred. And ye also have receaved a lawe by the ordinaunce off angels, and have not reprist.

Michen they herde these thynges their hertes

X p

elove a sunder/and they gnasshed on hym with their tethe. Ze bernge full of the holy gooft loted pp with his eyes into heven and sawe the maies Reoff God/and Jesus-stondynge on the ryght bondeof god / and savde: loo 'Isethehevens os pen and the sonne off man stonde on the ryaht honde of god. Then they gave a shute with a los ndevoyce and stopped their eares and ranne apon hymall at once and caste hymout off the cite and stoned hym. And the witnesses lavde doune their clothes att a vonge mannes fetenas med Saul. And they stoned Steven callynge on and sayige: Lorde Jesu receave my sprete. And hekneled doune and cryed with a loude voyces lorde impute not this synne unto them / forths ey worenot what they do. And whehe had thus spotenhefellastebe.

The. viij. Chapter.

Unl had pleasure i his deeth. Atthattyme vas there a grett persecucion agaynst the congregacion which was att Jherusalem/ and they were all scattered abroade thorowout the regions of Jury and Samaria/ercept the apos stees. The devout men dressed Steven/and mas de grett lamentacion over hym. Saul made has vocte off the congregacion entrynge into every house/ and drewe out bothe man and woman/ ad thrust them into preson. They that were scats tered abroade went every where preachyng the worde. Then cam Philip into a cite off Samas sia and preached Christ unto them. And the per sia and preached Christ unto them. And the per

In If The Upostles. Fo.dov

oplegave hedevnto those thyngs which Philip spakewyth one acorde in thatt they herde and famethemiracles which hedid. for vnclene Spretes cryingewith loude voyce cam out of mas ny which were possessed off them / Many taken with palfeys / and many that halted were heas led. 2Ind there was arctiore in that cite. There wsa a certayne man called Simon / which bes fozetyme in the same cite/vfed witchecrafte ad bewithched the people sayige that he was ama that coulde do greatethigf. Whom they regard ded/from the lest to the grettest savinge: thys ys that power of god which is called grett. Sym they fett moche by because of longe tyme wyth forcery hehad deluded their wittes. 21s sone as they beleved Phillipes preachynge off the fyngs Dome off God and offthename of Jesu Christ, they were baptised bothemen and wemen. The Simon hym felfe beleved and was baptifed/ 2Ind continued with Phillip/and wondered bes hologngethemiracles and signes / which were Spewed.

When the Apostles which were at Jerusale herde save that Samaria had receaved the wos 2de of god: they sent onto them Peter and Ihon, which when they were come, prayed for them, that they myght receave the holy goost. Sor as yet he was come on none off them: Butt they were baptised only in the name off Christ Jesu. Then lay de they their hondes on them, ad they

receaved the holy gooft.

on off the Apostles hondes on them the holy

The 21ctes

ge: Geveme also this power/that on whom soe ever Jlaye hondes the may ereceave the holy ge cost. Then sayde Peter unto hym: Perist thou and thy money togedder. For thou wenest that the gyste of god maye be obtened with money? thou hast nether partenor fellishippe i this bus sines. For thy herr is not right i the sight of god. Repent therfore of this thy wickednes, and pras ye God that the thought off thyne herr maye be forgeven the. For J perceave that thou arte full of bitter gall/and wrapped in iniquyte.

Then answered Simo and sayde: Prayeyeto the lorde for me that none off these thynges whis develore spoken fall on me. And they whe they had testified and preached the worde of the lors dereturned to Jerusalem and preached the gos

pellinmany cites of the Samaritans.

Vinge: Aryseand goo towardes middedaye vns
to the waye which leadeth from Jerusalem vnto
Gaza/which is in the desert. Ze arose and went
on/and beholde a man off ethiopia which was
gelded/and of grete auctorite with Candace qus
ne of the ethiopians/which had the rule off all
her treasure/cam to Jerusalem forto praye. as
he returned home agayne sittynge in his charett
he redde Esay the prophet.

The sprete sayde unto Philip: Go neare and ioyne thy silfe to vonder charet. Philip ranne to hym/and herde hym rede Fsay the prophet and sayde: Onderstondest thou what thou redest 2 And he sayd: howe can I except I had a gyde?

Of The Apostles.

fo dovi.

And he desyred Philip that he wold come vpad sit with hym. The tener off the scripture which heredde was this. Ze was ledde as a shepe to be slayne: And lyfe a lambe dombefore his sherer, so openned he not this mough, in that he subms itted hym silfe, his indgement was exalted: who shall declare his generation? for his life is take from the erthe. The gelded man answered Phis lip and sayde: I praye the off whom speaketh the prophet this? of hym silfe? or off some other man?

philip openned his mougth Adbegan at the fame fcripture and preached unto bym Jefus. And as they went on their wave they cam onto acertaynewater/and the gelded man fayde: Se here is water what shall lett me to be baptised? Philip sayde unto hym: Afthou beleve with all thyne hert thoumaylt. Beanswered sayinge: Ibelevethat Jesus Christeis the sonne of God And comaunded the charet to stonde still. And they went donne bothe ito the water: bothe Phis lipad also the gelded ma. And he baptised hym. As sone as they were come out off the water the sprete off the lorde caught Philip. And the gels ded man sawe hym no moore. And he wet on his wayereiorfynge:butt Philip was founde at 219 zotus. And hewalked thorowe out the countre preachynge itheir cites, till hecam to Cefarea.

The. iv. Chapter.

Auf ver beethynge out threatnyngf and fle aughter agaynst the disciples of the lorder

The 21ctes

went unto the hye prefter and defired of hym lets ters to damasco/to the sinagoges: that yfhe for undeeny of this wave whether they wer men oz wemen / he myght beynge them bounde vnto Jerusalem. As he went on his iozney bitfozs tuned that he dzue neve to damasco/ and sodens ly there shyned rounde about hym a lyght from heven. And he fell to the erth and herde a voyce faynge to hym: Saul/Saul/why persecutest thou me? And he saydewhat artethou Lorde? Thelordesayd/Jam Jesus whom thou perfes cutest/it shalbeharde forthe to tycke agaist the pride. Bebothetremblynge and aftonyed fas vde: Lorde what wilt thou have me to do? 2(nd the lorde sayde unto hym: Aryse and go into thecite/and ytt shalbe tolde the what thou she altdo.

The men which acompanyed him on his was pestode amased/for they herde a voyce/butt sas weno man. Saul arose from the erth/2snd whehe had openned his eyes he sawenco man. Then ledde they hym by the honde/sad brought him into damascon. And he was iij. dayes wyth ontsight/and nether atenoz dranke.

There was a certayne disciple att Damascon named ananias to hym spake the lorde in a vis sion: Ananias. And he sayde: Jamherelorde. And the lorde sayde unto hym: aryse and go ins to the strete whych ys called strayght and seke in the house off Judas after one talled Saul of the cite of Charsus. For beholde he prayeth and hath senein a vision a man named Ananis as communge in unto hym And puttynge hys

Df The Apostles: Fo.dyvij.

hondes on hym / thatt he myght receave hys

sight.

many off thys man/howe moche hurtehehath done to thy sanctes att Therusalem/and in thys place he hath auctorite off the hye presesto by a not all that call on thy name. The lorde sayde unto him: Gothy wayes: for he is a chosen ves sell unto me/ to be are my name before the gens tyls/and tyngs/ad the chyldren offisahel. Sor I wyll shewehym howe grett thynges he must suffre for my names sate.

Ananyas went hys wave and entryd into the house and putt his hondes on hym and sayder brother Saul the lordethat apperyd unto the ithe wave as thou camst sent me unto the that thou myghtest recevethy sight and be silled wis the theholy goost. And immediatly there fell fro his eyes as yet had bene scales and he receaved his sight and arose and was baptised. And res

ceaved meate and was comforted.

Then was Saul a certayne dayes wyth the disciples which wer at Damascon. And streight waye he preached Christ in the Sinagogs howe that he was the sonne off God. All that herde hym wer amased and sayderys nott this he that spoyled them whych called on this name in Jes rusalem? And cam hydderfor the entent that he shulde brynge them boude onto the hye prestes? Saul encreased in strengthe And consounded the iewes which dwelte at damascon affirminge that this was very Christ.

The 21ctcs.

monge them selves to kyllhi. But there awayse werknowen of Saul. And they watched att the gatf daye and nyght to kyll hym. Then the difers ples tokehym by nyght and putt hym thorowe the wall and lett hym downe in a basket.

moben Saulcam to Jerusalem be affayde to cople hym filfe with the apostles and they wer all afrayde of hym and beleved northathewas adisciple. But Bernabas tofe hym ad broughe hym to the apostles and tolde them howe he had senethelordein the wave and had spoken with hymiand how he had done boldely at damasco in the name off Jesu And he had his conversas cion with them att Therusalem and quitt hym filfeboldlyinthename offthelorde Jefu. And hespate and disputed with the greff and they went aboute to see hym. When the brethren Fnew of that they brought hym to cefarea and fent hym forth to tharfus. Then had the condres gacions rest thosowoute all iewzy and dalileas famary and wer edified and walfed in thefes are of the lorde And multiplied by the comforte of the holy gost.

teall quarters/ he cato the saincts which dwelt at lydda and there he founde a certaine man nas myd Eneas/whych had kepte hys bed vin, yere sicke of the palsey. Then sayde Peter unto hym: Eneas/thelozde Jesus Christmakethewhole. Aryse and make thy beed. And he arose immes dyatly. And all that dwelt at lydda and assayd sawe hym/and tourned to the lorde.

Of The Apostles. Fo. dyviis.

In Ther was at Joppa a certayne woman (which which by instance that the was full off good wart fad almes dedes which she die and different those dayes that she was sicte and dyed. When they had well hed her and layd her in a chamber: Be causely do a was nye tod Jops par and the disciples had her dethat Peter was there they set unto hym desyryngehim that he wolde not be greved to come unto them.

comethey brought hym in to the chamber and all the widdows stode roude aboute hym wepyns ge ad snewynge the coots and garments whych dorcas made whill she was with the. Peter putt them all forth and frieled downe and prayde ad turned hym to the body and sayde! Cabitha as tyse. She opened hereyes ad whethe sawe pester she sat oppe and called the saincts and wyds dodes and shewed her alyve. And hit was knownethrowout all Joppa and many beleved on the lorde. And hit fortuned that he tarved many days in Joppa with one Simon a tanner.

The. v. Chapter.

Berewas a certayneman in Cesarea cals led Cornelius / a captaine of the soudyers of ytaly / a devoute man / and won that feared God with all his honsolder which gave moche almes to the people / and prayde God alwaye. The same masawe in a vysion evydently abous to the nynthe house of the daye the angell of god

commynge in unto hym/and sayinge unto hym? Cornelius. when he loted on hym/he was a fras yde/and sayde: what is it lorde? Ze sayde unto hym: Thy prayers ad thy almeses ar come uppe in to remebraunce in the presence of God. And nowe sende men to Joppa/and call for one Sis mon named also peter. he lodgeth with won So inon a tanner/whose house is by the see syde. Ze shall tell the what thou oughtest to doo. We hen the angell which spate unto Cornelius was departed/he called two of his housholde/and a devoute soudier off them that twayted on hym/to whom he tolde all the mater/and sent them to

Joppa.

On the morowe as they went on their iorney ad dzewe nye vnto the cite Peter went vppe in to the opermost parte of the housse to praye abos site the vi. houre. Then wered he an honared ad wolde have eaten. whill they made redy for hym Befellinto atraunce/and sawe heven openned, and a certayne vessell come doune vnto hym as it had bene a greate shete fnyttat theiin.comes rs/and was lett doune to the erth/wherein wer all maner of iin. foted beaftes of theerth and re ermen ad wormes and foules off the aver. And a vovce spate onto hymfrom heve: Ryse Peter Ayllandeate. Peter sayde: God forbyd lorde/ for Thave never eaten envilonge that is commis en oz vnclene, And the voyce spakevnto hymas gavne the seconde tyme: What God had clenses thatt make thou not commen. This was doune theyfe And the veffell was receaved uppeagays ne into heven.

In Isthe Upostles. Fo. clviv.

Whyle Peter mused in hym silfe what this vis fion which he had sene meant beholde the men which were fent from Cornelius/had madeings nyrance for Simons housse/and stode befor the Doze. And called oute wo and ared whether Sis mon which was also called Peter / were lodged there. Whyll Peter thought on this vysion the forete sayde unto hym: Loo men sefethe. aryse therfore get the doune and goo with them and Doute not. Soz Thave sent them. Peter wet dos une to the men which were fent vnto hym from Cornelius and sayde: 200/ Jambe whom ye seke, what is the cause wherfore ye are come? The hey sayde unto hym: Cornelius the captayne a iusteman/and won thattfeareth God/and off good reporte amonge all the people of the iewes was warned by an holy angell/to sende for the ? to his housse and to heare wordes of the. Then called he them in/ and lodged them.

On the mozowe Peter went with them / and tertayne brethren from Joppa accompanyed hym. And the thyrdedaye entred they into Cesas ria. Cornelius wayted for them / and had called to gedder his kynsmen / and speciall frendes. And as it chaunsed Peter to come in / Cornelius met hym / and fell doune at his fete / and worshis pped hym. Peter toke hym vppe / sayinge: Ho vyn J my silfe am a man. And as he talked with hym he camin / and founde many that were cos metogedder / And he sayde vnto them: Redoce knowe howethatt hyttys an vnlawefull thyngs

for a man beynge a iewe to company or come on to an alient: But god hath shewed methat I she ulde not call eny ma commen or vnclene: therfos re cam I vnto you with outen scruple/as sone as I was sent for. I are you therfore: for what

intend/haveyesent for me?

Dayes I fasted ad at the nynthe houre I prayde in my house and beholde ama stode before me in bright clothynge, and sayde; Cornelius thy prayer is herde and thyn almes dedes are had in remembrance in the sight of God. sende thes reserved Joppa and call for Simon which is als socalled peter. Be is lodged in the house of most meas he is come shall speake who the. The sent I for the immediatly and thou hast well done for to come. Towe are we all here present before the god to heare all thynges that are commaunds ed unto the of God.

Peter opened his mought and sayde: Of atri ueth I perseave that God is not parciall but i all people he that feareth hym and workethrigs

htewesnes/is accepted with hym.

Deknowethe preachynge that God sent unto the chyloren off Israhell / preachynge them pesace by Jesus Christe (which is lorde over all the ynges) which preachynge was published that row oute all iewery / and began in galile / after the baptim preached by Jhon/After that God had annoynted Jesus off Nazareth with the holy goost / and with power / he went aboute does in ge goode / and healynge all that were oppress

Is the Apostics. So. clyy.

rearewith eles off all thynges which he did in the londe of the iewes and at Jerusalem/whom they slew/and hounge on tree. Sym God reyled uppe the thyrde daye/and shewed hym openly/not to all the people/butt unto us with estate off God/which are and dronte with hym/after he arose from electh. And he comaus noted us to preache unto the people and to testifis e/that it is he that is ordened of God a judge off quycke and deed. To hym geneth all the prophes tes witnes / that throwe his name shall receave remission of synnes all that beleve in hym.

gost fell on all them which herde his preachynge And they of the circuncision which beleved were astonyed as many as cam with Peter / because that on the gentyls also was sheed oute the gyfte of the holy gost. For they herde them speakewis thronges / and magnify God. Then answered Peter: can eny man forbyd water that these shus loe not he baptised / which have receaved the hos lygost as wele as we? And he comaunded them to be baptised in the name of the lorde. Then presented in the name of the lorde.

ardether hym to tary a feawe dayes.

The vj. Chapter.

It exto the eares of the oposites and brets hren which were in iewry that the hethen also had receaved the worde of God. When pester was come uppe to Jerusalem they off the civicuncysion disputed with him savinge: Thou wintest in unto men uncircumcised and atest 2 in

with them.

peter begå and expounde thethynge in order to them sayinge: I was in the cite of Joppa pras pinge and in a traunte I sawe a vision Acers ten vessell descende as it had bene a largelynnyn clothe lett doune from hevyn by the fower cozs ners/And hir cam to me: into the which when 3 hadefastened myneyes I consydered and same fowere foted beaft off the erth/ and vermen ad wormes and foules off the aver. I herde also avoyce/savingevntome: Arise Peter/sley and eate. 2Ind I sayd: Godforbydlorde/fornoths ynge comen or vnclene hath att eny tyme entred intomy mought. The voyce answered me agays ne from heven count not thou those thrugf coms en which God hathelensed. And this was dos ne threy tymes. And all were taken oppeagays neinto beven.

Mand beholde immediatly wer thre men cos me unto the housse where I was sent from Ces sarea unto me. And the sprete sayde unto me that I shulde goo with them with out douting ge. morover these sire brethren accompanyed me. And weentred into the mans housse, and he shewed us how he had sene an angell in his hos use which stod and sayde to hym: Send men to Ioppa, and call for Symon, named also peter he shall tell the wordes wher by both thou and all thyn housse shalle saved. As I began to preed the holy goost fell on them, as he dyd on us at the begynnynge. Then cam to my remembras sice the wordes of the lorde, howe he sayde: The on verely baptised with wather, but ye shalbe

I Df The Elposttes.

fo. clyvj.

baptised with the holy gooft. For as modie then as God gave the lyte giftes/as he dyd unto us/when we beleved o the lorde Jesus Christ: what was I that I shulde have with stonde God? ws hen they herde this/they helde their peace and glorysicd God/saynge: Then hath God also the gentyllf graunted repentaunce unto lyfe.

the affliction that arose aboute steven / walked thorowe outetyll they cam unto Phenices and Cypers and Antioche/preachynge the worde to no man / butt unto the tewes only. Some off them were men off Cypers and off Syrene/which when they were come into Antioche/spake unto the greef / and preached the lorde Jesus. And the honde off the Lorde was with them / and a greate nombre beleved and turned unto the lorde.

Tydyngf off this cam unto the eares off the congregacion/which was in Jerusalem/2ind they sente forth Barnabas thatt he shulde goo unto Untioche. Which when he was come and had senethe grace off the lorde / was glad and exhorted them all thatt with purpose off hertt they wolde continually cleave vnto the lorde. Sor hemas a perfaicte man and full of the hos ly gooft and offfaithe. And moche people was added unto the lorde. Then departed Barns abas to Tarfus / forto fete Saul / and when he had founde hym he brought hym onto Ans tioche. At chaunsed thatt a wholeverether had their conversacion with the congregacion thes re and raught moche people in somoche thatt R üğ

The Lictes

the disciples off Anniochewer the syrst that wer called Christen.

In those days cam prophets from Jerusale vnto Intioche/ Ther stode uppe won off them named Agabus/ad signified by the sprete/that there shulde be grett derth throughoute all the worlde/which cam to passe the emprouse claus dius dayes. The the disciples every man accord dius dayes. The the disciples every man accord dius dayes. The the disciples every man accord dius dayes, which came to purposed to sende socous unto the brethren which dwelt in seway/whych thynge they also did/and sent it to the semiours/ by the hondes of Barnabas and Saul.

The, vij. Chapter.

Tthattyme Lerode the fruge laved home des on certaine of the congregació to vere them. Bekylled James the brother of Ihon with aswerder and be cause he sawe that it pleas fed the iewes be proceded forther to take Deter alfo. The werthe dayes of unleve bed breed ad when he had caught hym he purhim in preson! and delivered hym tong quaternions off four diers to bekepte entendynge after ester to bayns ge bym forth to the people. The was Peter leps te in prefon, But prayer was made with out ces asynge off the congregacion unto god forhym. When herod wolde have brought hym oute vns to the people the fame night flepte Peter bitmes nen, soudiers bounde with two chaques / 21nd the Fepers before the doze fepte the preson.

21nd beholde the angell of the lorde was there prefent and a light shyned in the lodge. 21nd he

Of The Apostles. Fo. dyvis.

finote peter on the sude ad steryd hym ppe sas yinge: aryse pppe quycly. And the cheynes fell of from his hondes, and the angell sayd onto him: gyrdethy siste and bynde on thy sandalles. And so he dyd 2nd he sayde onto hym: cast on thy mantle aboute the and foloweme. And he cam oute and folowed him, and wist not that it was with which was done by the angell buttithous ghthe had sene a vision. When they were past the syrst and the seconde watche, they cam onto the yeron gate, that ledeth onto the cite, which opened to them by his awne accorde. And they went oute and passed thorowe won stret, and by went oute and passed thorowe won stret, and by

and by the angeli departed from hym.

2nd whe Beter was come to hym filfe he fas poet nome I knowe off a surery that the lorde hath fenthis augell and hath delyvered me fro the honde off Berode and from all the warryns geforeof the people of the iewes. 2md as he cos lydred the thynge he cam to the house of Mary the mother of one Ihon which was called mars le also where many were gaddered to gedder in prayer Was peter knocked at the entry doze/a namfell camforth to her fernamed Rhoda. And when the knewe Peters voyce. The opened nott the entrer for gladnes but ran in and told howe Peter frode before the entrey. Ind they favd ons to herithou artemad. And the barethem doune that hit waseven fo. Then saydethey: it is hys angell, Peter contynued knockynge, When they had openned the doze and fame him they were astonyd. Bebekened unto them with his honde to holde thetr peace and tolde them by what mes 2 v

aues the lorde had brought hym oute of preson. And sayde: gooshewe thys unto James and to the brethern. And he departed and went into a

nother place.

21s sone as ytt was daye there was no lytell a Doo amonge the soudiers/what was becum off Peter. When Berodehad called for hym and foundehim not / he exampned the fepers / and comaunded to departe. And he descended from Jewry to Cesarea/ad there abode. Berode was displeased with them off Tyre and Gydon. And they cam all at once / and made intercessio vnto blastus the kyngs chamberlein fo desired peas ce/becausetheir countrey was norembed be the Fyngflonde. Aponadaye apoynted the kynge arayed hym in royall apparell and sethym in his feate/and made an oracion unto them. And the people gave a shute sayinge: It is the voyce of a god and not of a man. And immediatly the angell of the lorde smote hi be cause he gave not God the honoure ad he was eatyn of wormes! and gave uppethe gooft.

The worde off God grewe and multiplied. 2nd Barnabas and Saul returned to Jerusas lem/and fulfilled their office/and to rewith the

Ihon/which was also called Marcus.

The. viij. Chapter.

Zere were at antioche/inthe congregacis on/prophets ad doctours/as Barnabas and Symon/cailed Tyger/And lucius of ceres ne/and Manahen Zerodethe tetrarts norsses IIIIf The Apostles: Fo. clyviis.

lowe/and Saul. As they served God/and fas Red/The holy gost sayd: seperat me Barnabas ad Saul/forthe workewhere unto I have cals led them. Then fasted they and prayed/and put their hondes on them/and let them goo. And the ey after they wer sent of the holy gost/cam unto seleutia/and from the nee they sayled to cyprus. And when they wer come to salamine/they shes wed the worde off god in the sinagogf/unto the sewes. And they had I hon to their minister.

mother than gone over all the yle unto the cite of Paphos/they founde a certayne sozserer/ afalceprophet which was a iewe / named Bas riefu which was with the rueler off the countre won Sergius Paulus a prudent man. the same ruler called vito bym Barnabas and Saul/ and desired to heare the worde of god The Sors ferar Elemas (for sowas his name by interpres tacion) with stodethem/ and sought to turne as wavetherueler from the faith. Then Saule which also is called Paul beinge full off the holy gooft fet bys eyes on hym and fayde: U full off all sutelte and dissertfulnes the divide off the des will ad the enemye of all righteousnes thou ces asest not to pervert the strayaht waves off the lorde. 2Ind nowe beholde the honde off the lorde is aponthe and thou shalt be blide ad not sethe füneforaseason. And immediatly fell on hym a mysteand a darfnes/2ind he went abouteses Fynge/them thatt shulde leade hym by the hons de. Then the rucler when he sawe what had havened beleved / ad wondzed at the doctryne ofthelorde.

had shypped from Paphus they cato Pergante of Pamphilia. There departed Ihon from them and returned to Jerusalem. But they wandred thorowe the countres from Perganto Antioche a cite in the countre of Pisidia ad went into the synagoge on the saboth daye and sate doune. After the lectur of the lawe and the prosephets the ruelers of the synagoge sent unto the same and the prosephets. He men ad brethren of ye have eny sers mon to exhort ethe people says on.

paul ftode uppe and becfened with his honde and sayde: Men off Israbel and vethatfeare God/geveaudience. The God off this people moseourefathers/anderalted the people/whe they dwelt as strawngers in the londe of Egypt and with a mighty arme brought them outroff it/and aboute the tyme off. rl. yeares suffred he their maners in the wildernes. And destroyed vä.nacions ithe londe of Canaan and devided their londe to them by Lott. And afterwarde he gave voto the judges aboute the space of .iif C. and .l. veres onto the tyme off Samuel thepros phet. And afterthat they desyred a kynge and God gave unto them Saul the sonne off Cis/a man off the tribe of Benjamin by the space off rl. veres. And after he had putt hym doune he set uppe David to be their kynge/towhome he gavewitnes/saynge: Thavefounde David the sonne of Jesse a man after myne awne hert be besballfullfyll all my will.

his promes) brought forth to the people off If

Ist The Apostles. So clopsiiis.

preached before his comynge the baptim off res pentauce to Israhel. When Ihon had fulfylled his course he sayde: Whome ye thyntethat I amithe same am Inot but beholde there comes th won after me whose shewes of his fete I am

not worthy to lofe.

cion of Abraham / and who soever among eyou feareth God / to pout is this worde of helth sent. The inhabiters of Jerusalem and their ruclers because they knewe hymnott / nor yet the voyes of the prophets which are redde every saboth ds aye / have fulfylled them in condempnying ehymnott when they found eno cause of deeth in hymnott desired they Pilateto kyllhi. And when they had fulfylled all that were written of hymnothed fulfylled all that were written of hymnothed to be hymnoune from the tree and put hymning sepulcre: But God raysed hymnagayne from deseth / ad he was sene many dayes of them / which cam with hym from galile to Jerusalem which are his witnesses with the people.

mes madeunto the fathers / god hath nowefus lfylled unto us the children in that he reysed ups pe Jesus agayne/eve as it is written it he fyrste psalme: Thou artemy sonne/this same daye bes gat I the. Lis concernynge that he so reysed hym uppe from deeth/nowe no more to returne to cos trupcion/he sayd of this wyse: The holy promys ses made to David I will kepe faithfully. Whis exfore he saith also i another place: Thou shalle not softeethy sanicte to secorrupcio. Sor David

The Hetes

after he had in his tyme fulfilled the will of god' he slepte / and was layd with hys fathers / and fawe corrupció. Butt he whom god reysed agas

yne fawe no corrupcion.

brethre/that thorowe this man is preached ons to you the for yevenes of sinnes/2 ind by him are all that beleve instified from all thrngs from the which re could enout be instified by the lawe off Moses. Beware therfore less that fall on you/which is spoten off in the prophets: Beholdere despisers/and wonder and perishere: for I do a worke in youre dayes/which respects of the line beles ve/yfa man wolde declare it you.

When the Jewes wer gone oute of the Sinas gog/thegentyls besonght them that they wolde preachetheworde of god to them bitwene the fas both dayes. When the congregacion was bros Fen vppe/many of the iewes and verteous pros selits folowed Paul ad Barnabas/which spas Ectothem and exhorted them to continue in the grace off God. And the nexte saboth daye cam. Allmostethewholecite to dedder to heare thews orde off God. When the iewes sawe the people. they were full offindignacion ad spate agavnft. thosethings which wer spoken off Paul They spake agaynstit/and dispraysed it/raylinge on it. The Paul and Barnabas wered bolde and lardeit was metethat the worde off God shuls defyrsthave benepicached to you Butt seinge reputtit from you and thynfe youre selfes ons worthy off everlastyngelyfe/loo/wetourneto

Of The Apostles. Fo.clyvv

thegentyls. Forso hath the lorde comanded vs: I have made the alyght to the getyls that thou

behelth unto the ende of the worlde.

the worde of the lorde/and beleved even as mas ny as wer ordened unto eternall lyfe. And the worde off the lorde was puplished thorowe ous teall the region. But the iewes moved the wors shypfull and honorable wemen and the chefe men of the cite. And reysed persecucion agaynst Paul and Barnabas/Anderpelled them oute off their costs. But they shuke of the duste of the cite agaynst them and cam unto I conium. And the disciples wer fylled with sove and with the holy goost.

The.viiij.Chapter.

It fortuned in iconium that they wet both to gedder in to the Sinagoge of the iewes/ and so spake/that a gret multitude both off the iewes and also off the greet beleved. Butt the vibelevinge iewes/steryd vppe and vinquyeted the myndes off the gentylf agaynste the breths ren. Longe time a bode they their ad quit the sels ves boldly with the helpe of the lorde/the which gave testimony vnto the worde off hys grace/And causyd signes and wonders to be done by their hondes. The people off the cite were devis ded; and parte helde with the iewes/and parte wyth the apostles.

Ment where was a faute made both of the gens tyle and also off the tewes with their rulers to put them to shame ad to stone the they wer was re of it/and fled onto liftra and derba/ cites off Licaonia/ad unto the region that lyeth rounde aboute ad there preached the gospell. And thes refate a certayne man atliftra weafe inbis fes te beingehalt from his mothers woombe and neverwaltyd. The same herde Paul preaches which behelde bym and perceaved that he have faith to be whole and fayd with a loude vorce: stond upperight on thy fete. And he stert uppe ad malked. whe the people same what Paul hat done they lifte up their voyces fayige ithe fpes ache of Lycaonia: Goddes ar come bonne tovs in the lythes off men. And they called Barnas bas/Jupiter/And Paul Mercurius/because he was the preacher. The Jupiters preste whs ich dwelt before their cite/brought oren ab acts lond funto the churche porche, and wolde have done facrifise with the people.

Dethat/they rent their clothes/and ran i amons gethe people/cryinge and sayinge: syrs/why do yethis? We are men lyke unto you/and preache unto you/that ye shulde turne from these vanis ties unto the syvynge god/which made heve adeenth and the secand all that i them is / the which intimes past suffred all nacions to walke i their owne wayes. Treverthelesse he lefte not hym sils se with oute witnes/in that he shewed his benes faictes/in gevynge vs rayne from heve ad fruts sull ceasons/frlinge oure berts with sode and

Df The Upostles. So.clyyvi.

gladnes. And with these sayings/scaferefrays ned they the people thatt they had not done sas erifice onto them.

Thether cam certayne tewes from Antioch and Jonia and optayned the peoples confent and stoned Paul ad dem hym oute of the cite/ Supposyngehe had bene deed. 21s the disciples Roderoundeaboutehym/hearosevpbe and ca into the cite. And the nerte dave departed with Barnabasto Derba. After they had preached to that cite ad taught many they returned agas vneto Listra/ ad to Jeonium and Antioche/ ad Arengthed the disciples foules exhortinge them to continue ithe faith affyrmige that we muste throwe moche adversite entre into the Fyngdom of god. And when they had ordened them fenis ours by eleccion in every cogregacion/after the er had prayde ad fasted they comended them to god on whom they beleved.

And they went over all Pisidia and caminto paphilia/and when they had preached the work de of god in perga/they descended into Attalia/and thence departed by shippeto Antioche/fro where they wer dely vered unto the grace af god/to the worke which ethey had fulfilled. When they wer come and had gaddered the congrega/ciō to gedder/they reharsed all that god had do/ne by them/and howe he had opened the doze of faith unto the gentyls. And there they abode los

ge tyme with the disciples.

The.vv.Chapter.

thebrethren: excepte ye becircumcyfed after the maner of Moses ye can not be saved. Then aros sethere diffencion and disputynge not alittle vns to Paul and Barnabas agaynste them. And they determened that Paul and Barnabas and certayne other of them shulde ascende to Jerusa lemontothe apostles and seniours aboute this questio. After they were brought on their wave by the congregacion they passed over Phenices and Samaria declarynge the conversacion off the gentyle/and they brought gret toye unto all the brethren . When they were come to Terusas lem they were receaved of the congregacion and of the apostles and seniours. And they declared what thynges God had done by them. Then as rose there pppe certarne of the secte of the pharis ses/which dyd beleve sayinge that tit was neds full to circumcife themad to informethem to fes pethelawe of Moses. The apostles and senious rs cam to geoder to reason of this matter.

Schenthere was moche disputynge/Peterros serppe and sayd unto them: He men and breths ren/petnowehowe that a goode while agoo. Gs od chose amonge us that the gentyls by my mous the shulde here the worde off the gospell and bes leve. And God which knoweth the herte/bare them witnes/ and gave unto them the holy gost even as he dyd unto us/And he putt no difference bit wene them and us/ and with fayth purifised their hertes. Howe therfore why tempte ye God/ that ye wolde putt a yofe on the disciples nectes which nether oure fathers nor we wer as ble to beare: Butt we beleve that thorowe the

Ofthe Apostles. Fo. clypvis.

grace of the Lorde Jesu Christ we shalve saved as they doo. Then all the multitude was peased and gave audience to Barnabas and Paul wh ich tolde what signes and wondres Godhad she

med amongethe gentyls by them.

Ms sone as they helde their peace, Tames ans swered sayinge: Men and brethren herken ponto me Simeon tolde howe God at the beginninge dyd visit the gentyls/and receaved of them peos plevntohis name, ad to this agreith the word? of the prophetfasitis writte: After this J will returne and will bylde agaynethe tabernade of David which is falle doune/and that wich is falle in dekey of it will I bilde a gayne ad I will setit oppe/that the residue of me myght sete afs ter the Lorde and also the getyls uppon whom my name is called on fayth the lorde/which doth allthesethynges: Enowne unto God are all hys werkes from the beginnnge of the woelde. Whes rfozemy senteceis/that we trouble not the whis chof the gentyls areturned to God: butthat we write onto them that they abstayne them selves from filthines of ymages/fro fornicacio/from sträglyd/andfröbloude. For Moses of oldetys meinevery cite hath the that preache hym and heisreedeinthesynagogfeverrsaboth daye.

the whole cogregacion to send chosyn me of their owne copany to Antioche with Paul and Bars nabas. They sent Judas called also Barsabas ad Gilas which were chefe me amog the brethre ad gave the letters i their hoof after this maner the apostles seniours ad brethre send gres

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tynges onto the brethren which are of the gents els in Antioche Siria and cilicia/ for as moche as wehave herde thatt certayne with departed from vs/have troubled you with wordes/and combted youre myndes sayinge: Demust be cirs cumcifed/and kepethelawe/towhomwegave no soche commaundment. It semed therforeto vs a dodethynge/when we were come to gedds er with won accorde / to sende chosyn men vnto you with oure beloved Barnabas and Daul menthathave ieoperded theyr lives for the nas me of ourelorde Jesus Christ. Wehavesentths erfore Judas and Gylas / which shall also tell you the same thynges by mouth. Sozbitt semed goodeto the holy gost and to vs/to putt no grevs ous thynge to you moze then these necessary thys naes/thatisto sayethat ye abstayne from thyns ges offered vntotheymages frombloud from Arangled and fornicacion. From which if yete peroureselves/yeshall do well. Sofareye mell.

the and gaddred the multitude togedder and des livered the piftle. Whethey had redde it they restoyled off that consolacion. Judas and Gylas beinge prophetes/ethorted the people with most the preachynge and strengthed them. After these phaddetaryed there a certain space they were lett go in peace off the brethren unto the apostle es. Notwithstondynge it pleased Gylas to abys de there still. Paul and Barnabas continued in Antiocheteachynge and preachynge the worde of the lorde whith other many.

Isf the Apostles. Fo. clypviij.

Butt after a certayne space Paul sayde vnto Barnabas: Lett vs goo agayne and visite oure brethren in every cite/where we have shewed the worde of the lorde/and se howe they do. Bas rnabas gave counsell/totate with them Ihon called also Marte: But Paul thought it not mes te totate hi vnto theyr company whiche depars ted from them at Pamphylia/and went nott wis th them to the worte. So sharp was the disens cion bit wene them/that they departed a sunder won from the other. And Barnabas to tellas rte and sayled vnto Cypers. Paul chose Sylas and departed delivered off the brethren vnto the grace of God. And he wet thorowe all Cyria ad Cilicia/stablishynge the congregacions.

The voj. Chapter.

Ben cambe to Derba and to Listra/And beholde a certayne dyscyple was there nas med Chimotheus a womans sonne whych was a sewas and beleved but his father was agreke of whom reported well the brethre of Listra ad Iconium. Paul wolde that the shulde goo forth with hym and toke and circumcised hym becaus seof the sewes which were in those quarters for they knewe all that this father was a greke. Us they went thorow the cites they delivered them the decrees for tokepe orderned off the apostles and seniours which were at Jerusalem. So wes rethe congregacions stablished in the faith ad encreased in noumbre dayly.

When they had goone thorowe out Phrigia!

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The Actes.

and the region of Galacia and were forbidden off the holy gooft to preach in Afia they camto Misia/and sought togwinto Bethinia/ so the Sprete soffered the not. Whethey had gone over Misia/they ca doune to Troada and a vision as pered to Paulithenyght. Therestode aman off Macedonia and prayed hym faynge: Comeinto Macedonia and helpe vs. After he had sene the visio immediatly we prepared to goo ito Maces Donia certified that the lorde had called vs forto preachethegospell untothem. The ofed we fors th from Troada ad with a strayght course cam weto Saniothracia/thenerte dayeto Meapols im/andfrotheceto Philippos/which is theches festite i the parttes of Macedonia and a frecite. 11 We were in that cite abidinge a certayne das pes/and on the saboth dayes we went out of the cite besydes a river where men were wont to pas ave / and we sate doune and spate vnto the wos men which thither resorted. And a certayne was man named Lidia a seller off purple of the cite off Thiatira which worshypped God/gavevs audience/whosehert god openned that she attes ded unto tho thynges which Paul spake. When Thewas baptifed and her houffotde The befous ghtvs sayinge: Af ye thynke thatt I beleve on thelorde comeintomy housse, and abide there. And she constrayned vs. M Sitfortuned as wewent to prayer acertas yn dam fell possessed with a sprete that prophes Tred met vs/which brought her mafter and mas

stres moche vauntage with prophesyinge. The

Same folowed Paul and vs sayinge: These men

In If The Upostles. So. dyviv.

are the servaunt of the most hye god which she ewe unto us the waye of helth. And this did she many deves. Butt Paul nott content turned as bout and sayd to the sprete: I comaunde the in the name off Jesu Christ that thou come out off

ber. and he cam out the same houre.

mohen her mafter and maftres fawe that the hope of their gaynes was gone they caught Ds aul and Silas and brought theminto themars Fet place unto the ruelars / and delivered them to the officers sayinge: These mentrouble oure cite/which are iewes and shewe newe decrees/ which are nott laufull for ve to receave / nether to observe seingeme are romains. 21nd the peos pleranne on them/ ad the officers rent their clos thes são commaunded them to be beaten with roddes/and when they hadde beaten them fore/ they cast them into preson commaundynge the soyler to kepethemsurely. Which when hehad receaved suche commannoment thrust them ins to the inner preson / and made their fete fast in thestocies.

I Auded god. and the presoners herde them. Sos denly there was a greate erth quate so that the foundació of the preson was shaten and by ad by all the dores opened and every mannes bos des were lowsed. When de teper off the preson watede out off hys slepe and sawe the preson dores open he drue out this swearde and wols de have tilled hym sisc supposynge the preson ners had bene sledde. Paul cryed with a lowde poyce sayinge: Do thy sisten harme for we are

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The 21ctes

all beare.

tremblynge ad fell doune before Paule ad Sis las and brought them out and sayde Syrs ws hat must Joo to be saved And they sayde: beles peon the lorde Jesus and thou shalt be saved and thy houselde. And they preached unto hym the worde of the lorde ad to all that were in his house. And het offe them the same houre off the nyght and wasshed their wondes and was bas prised with all that belonged unto hym straight waye. When he had brought them into his house she set the set them into his house she set the set them and ioyed that he with all his houssholde beleved on God.

Ind wheit was daye the officers sent the mis nifters fayinge: Lett those men goo. The Feper off the preson tolde this sayinge to Paul: the ofs ficers have sent worde to lose you. Tow therfos re gett vou hence ab goo in peace, The fayde Pas ul vnto them: They have beaten vs openly vns condempned / for all that we are Romans / and have cast vs into preson; and nowe wolde they fende vs awaye prevely? Tayenott fo buttlett them come them selves and fett vs out. The mis nisters tolde these wordf unto the officers and they feared when they herde that they were Ros mans/and cam and besought them ad brought them out and defired them to departe out of the cite. They went out of the preson and entredinta the house of Lidia and when they had sene the brethren they comforted them and departed.

The, pvij. Chapter.

IIIf The Apostles.

So clopes.

Sther made their iorney thorowe Amphe ipolis / and Apolonia / they cam to Thes Malonica where was a sinagoge off the iewes. Paul as his maner was went in vnto them. and the fahoth dayes declared of the feripture unto them openynge and alegynge that Christ must nedes have suffered ad ryfen agayne from dees th. And thatt this Jesus was Christ / whom (saydehe) I preache to you. 21nd some off them beleved and cam and companyed with Paul ad Silas. Alfo off the honourable aret a areate mulnitude/and of the chefe wemen/nota feawe. The iewes which beleved not havenge indias nacion toke unto them evyllmen wich were vas gabondes/and gadered a company/and fett all the cite on a rooze and made afaute onto the hos uffcoff Jason and sought to bayngethemout to the people and when they founde them not the ey dine Jason and certayne brethren unto the heedes of the cite cryinge: These that trouble the worlde are comehidder also/which Jasonhas th receaved prevely, and the feall do contrary to

thynges. And when they were sufficiently answered of Jason ad of the other they lett them goo. The brethren immediatly sent awaye Paul and Silas by nyght unto Berrea. When they were come thither they entred into the sinagoge off the sewes. These were the noblest amonge them off Thessalonia which receaved the word dewith all diligence of mynde and searched the

the ordinacions off Cefar / affirmynge another

Fynge mo Jesus. And they troubled the people

and the officers of the cite when they herde thefe

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II The Actes

Ictiptures dayly whether thosethynges werees wen so. And many of them beleved and of wors shipfull wemen which were greef and off men noting feawe. When the iewes off thessalonia had knowledge that the worde off god was presached off Paulatt berreathey cam thither and moved the people and then by and by the breschren sent awaye Paulto goo unto the see: butt Silas and Timotheus abode there still. They that groed Paul brought hym unto Attensad receaved a communiquent unto Silas and Tis motheus sorto come to hym a tonce. And cam their wave.

whill Paul wayted for them at Attens hys sprete was moved in hym to se the cite geven to worshippingeofymages. Then hedisputed in the Sinagogewith theiewes / and with the des vout persones / And in the market dayly wyth them that cam ontohi. Certayne philosophers of the Epicures são of the stoyck? desputed who th hym. And some there were which sayde: what wyll thys babbler save. Other sayd: he semeth to be a tydynges beynger off newe devyls / bes causehepreached unto them Jesus / and theres surreccion ad they toke hym and brought hym into Marce frete sayinge: maye we nott knowe whatys thys newe doctrine wher off thou speac kest. Forthoubryngest straungetydyngs toons re eares. We wolde knowe therfore what thefe thyngfmeane. Sozalithe Attenians an ftras ungers whych were there gave them selves to nothyngeels but other to tellor to heareneme tydynges.

Df The Upostles. Fo.clypyi

Paul stodeinthemyddes of Marce strete ad Tayde vemen of Uttens / Iperceave that in all thyngf ye are sommhat superfticious. Sozas 3 paffed by and behelde the manner howevewors Thip youre goddes / I founde an aultrember in mas written: vnto the vnfnowen god. Whom ve then ignozantly worship hym shewe I vuto vou. God that made the worlde 'ad allthat are init/seyngethat beis lorde off heven and erth/ he dwelleth nott in temples made with hondes nether is worshipped with mennes hondes as though he neded of enythynge. Sozas moche as he aeveth to all men lyfe and breth every whes reland hath made off one bloud all nacions off me forto dwellon all the face of the exthe. 21nd bath asigned tymes apoynted before / 21nd the endes of their in habitacion/that they shulde ses Fe aod vf they myght fele and fynde hym/thous gh he be nott farre from every one off vs. Joz in hym welive/move/and have oure beynde/ as certayne of youre awne poetes fayde. Sozwe arealso his generacion. Soz as moche then as weare the generacion off God/weought nott tothynke that the godhed is lyke unto golde sils ver/or stone graven by crafte and ymaginacio ofman.

nott: butt nowe he biddeth all men every where repent/be cause he hath apoynted a daye/in the which he woll indge the worlde acordyng toris ghtewesnes/by that man/whom he hath apoys nted/and hath geven faith to all men/after the

athehadraysed hymfrom deeth.

The Ictes:

Deth/somemocked/and other sayde: we will hes are the agayne of this matter. So paul depars ted from amonge the. Certayne men clave unto Paul and beleved / amonge the which was Disonistus a senatour/and a womanamed Damas tis/and other with them.

The pviij. Chapter.

Ster that / Paul departed from Attens / Ad cam to Corinthum / and founde a certayne teme named Aquila / borne in Ponthus / latly come from Itali with his wyfe Priscilla (becas use that the Emperour Claudius had comauns ded alliewes to departe fro Rome) Ad he drewe unto them. And be cause he was of the same crass fre he abode with them and wrought (their crass fre was to make tentes) and he preached in the sinagoge every saboth daye / And exhorted the temes and the gentyls.

macedonia Paul was payned ithe sprete as he restissed to the iewes that Jesus was Christ. whe they sayde contrary and blasphemed he shote his rayment and sayde unto them: your ebloud aponyour awne heedes, for hence forth Jgod unto the getyls and departed fro thens ad ensured into a certain manes house named Justs us which worshipped god. whose house toyned hardetothesinagoge. Won Crispus a ruelar of the Sinagoge beleved on the lorde with all hys housholds. And many of the Corrinthians gave

Of The Apostles. Foi cloppis.

audience and beleved and were baptifed.

Then spake the lorde to Paule in the nyght by a vision: be nott a fray de/but speake/ and holde not thy peace: for Jam with the/ and noo man shall invade the that shall hurte the. For Jhas ve moche people in this cite. And he rested there a yeare and sixe monethes/ and taught them the

morde of God.

caia. The iewes made insurrection with one acs orde agaynst Paul/and brought him to the iude ges seate saying: This man teacheth to worship god cotrary to the lawe. As Paul was about to open his mought Gallio sayde unto the iewest yf itt were a matter off wronge/or an evyll dede (o yeiewes) reason wolde that I shulde heare you; but yf it be a question off wordes/or off nas mes/or of your elawe/loke yet oit your esteves. For I wilbe noo iudge in sochematers/and her drave them from his seate. The tokeall the gres kes Sostenes a ruelar of the sinagoge and smost tehibesore the iudges seate. Und Gallio cared for none of tho thrugs.

ple/and then toke his leave of the brethren/and sayled thence into Ciria/Priscilla and Aquila accompanying the hym after that the had schoone his heed in Cendrea. For he had a vowe. And he cam to Ephesus and lefte them there: but he him silfeentred into the sinagoge/and reasoned with the iewes. When they despred hym to tary longer tyme with them/he consented nott/but bad them seare well sayinge: I must nedes att

The Actes

this feast that cometh be in Jerusale: but I will returne agaphe unto you off God will. And des parted fro Ephesus and cam unto Cesarea: ad ascended and saluted the congregacion/ and des parted unto Antioche/ and when he had taried there a whyle/he departed/ and went over all the countre off Galacia and Phrigia by order/

strengthynge all the disciples:

lexandria cam to Ephesus. An elequent man/ and myghty in the scriptures. The same was informed in the waye off the lorde/ and he spass refervently in the sprete/ and taught diligently the thyngs off the lorde/ and knewe but the baps tim of Ihon only. And began to speake boldely in the Sinagoge. When Priscilla and Aquila had herdehym; they toke hym unto them/ And expouned unto hym thewaye off God more pers fectly.

brethre erhorted hym therto ad wrote unto the brethre erhorted hym therto ad wrote unto the disciples that they shulde receave hym. After he was come thicher he holpe them moche which had beleved thorowe grace. And myghtely he overcam the iewes openly shewige by the scrips

tures that Jesus was Christ.

The. viv. Chapter.

Cfortuned / whill apollos was at Corring thum, that Paul passed over the upper cosses and cam to Ephesus / and founde certaine disciples and sayd unto them: have ye receaved turboly gost after ye beleved: 2snd they sayde

Of The Apostles: fo. cloppiis.

which i: \$700 / nether have we herde yf there be eny holy gost or noo. Ind he sayd unto the: where with were ye the baptised: And they sayd: with Thous baptim. Then sayde paul: Ihou verely baptised with the baptim off repentaunce / says inge unto the people that they shulde beleve on hym which shulde come after hym. That ye on that I sesus. When they herde that they were baptised in the name of the lorde Jesus and whe Paul sayde his hondes apon them the holy gost camon them. And they spate with tongs and prophesied. All the men were abouters.

and hewent into the sinagoge/and behaved hym silfe boldely for the space of thre monethes, disputynge/and gevyngethem exhortacions of the fyngdom off God. When divers wered hars de herted and beleved nott but spakeevylloff the wave off the lorde before the multitude: he departed from them 21nd severed the disciples aware/And taught dayly in the scole off won called Tiranus. And this continued by the spas ce of two yeares: So that all they which dwelt in Assa herde the worde off thelorde Jesu bothe Jewes and grefes. 2Ind god wzought not smas semyracles by the hondes of Paul. Sothatfro his body were brought vntothe sicke / naptyns orpartlettf and the discases and evyll fpretes departed from them.

toke apo them to call over them which had evyll spretes the name of the lorde Jesus sayinge: We adjurcy on by Jesu whom paul preacheth. Thes temere seven somes off one Sceva a ruelar off

The Metes:

the sinagoge which did so: and the evil species answered and sayde: Jesus Jenowe/and paul Jenowe: but who are ver And the manin who the wicked devyll was/ranne on the/ and overs cam them/and prevayled agaynst the/so that they stedded out of the house naked and wonded. Thys was knowen to all the sewes and grekes also/which dwelt att Ephesius/and seare cam on them all. And they magnificathe name of the lorde Jesus.

Thewed their workes. Many of them which vied enrious crastes brought their bokes and burs ned the before all men and they counted the price of them and founde it fifty thousande silverlyns ges. So myghtely grewe the worde of god and prevayled. After these thiges were ended Paul purposed ithesprete to passe over Macedonia and Acaia and to goo to Jerusale saying: After Thave benethere I must also se Rome. Soo sent he into Macedonia two of them that minis stred unto hym: Timotheus and Frastus: butt be hym sisser emayned in Asia. For a season.

tethatwaye. For a certaine man named Demes trius/a goldsmyth/which made silver schrynes for Diana/was nott a litell beneficiall unto the crastes men: which he called togedder with the worke men of lyke occupacion/and sayo: Gyrs yeknowethat by this craste we have vauntage. Moreover ye se and hearethat nott alone at Hs phesus: but almost thorowe oute all Asia/thys Paul entyseth/and turned awayemode people

Of the Apostles. Fo., clyppiiis.

Sayingthat they benot goddes which are made with hodestso that not only this our crafte cos meth ito parell to be sett at nought; but that also the temple of greate Diana shulde be despysed. And her maieste shulde be destroyed / which all

Miarand the worlde worshippeth.

of weathe and cryed out saying to Breate is Dis and of the Ephesians. And all the citewas on a roore and they rushed into the comen hall with one assent so caught Gayus and Aristarcus men of Macedonia Pauls companions. Whe paul wolde have entred in unto the people the disciples suffered hymnot. Certaine also off the chese of Misa which were his frendes fent unto hymnocsyringehis that he wolde not preace ito the come hall. Some cryed won this exand some another ad the congregació was all out of quies te sad the moare parte incwe not wherefore the exact come toged der.

(the lewes thrustynge his forwardes) Alexander (the lewes thrustynge his forwardes) Alexader beckened with his honde, and wolde have geve the people an answere. When they knewe that he was a sewe, there arose a shute almost for the space of two hours off all men cryinge, greate

is Diana ofthe Ephefians.

he sayd: vemen of Ephesus: what man is it that Enoweth not thowethat the cite of the Ephesias is a worshipper of the grett goddes Diana/and off they mage which cam from heven. Sernge than that no man sayth here agaynst/ye ought

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The Acres.

pehave brought hidder these men / whiche are nether robbers off durches / nor yett despisers of your goddes. Wherfore if Demetrius ad the craftes men which are with hym/have eny sayis nge to eny man / the lawe is open/ and there are ruelars/lett them accuse won another. Afrego about eny other thynge / itt maye be determined in a lawfull congregacion. For we are in icopes toy to be accused off this dayes busines. For as moche as there is noo cause whereby we maye ges ve a refenynge off this concurse off people. Ind when he had thus spoken he let the congregacis on departe.

The . pp. Chapter.

Stertherage was ceased / Paul called the disciples unto hym and totehis leave off them, and departed for to goo into Macedonia. And whehehad gone over those parties ad ges penthemlarge exhortacions / he cam into grece And thereabode.in.monethes. When the iewes larde warte for hym as hewas about to farle into Syria / Le purposed to returne therowe Maccdonia. There acompanied hyminto Mia Sopater of Beroem: And of Testalonia Aristas rcus and Secundus and Gaius of Derbarand Timothers: Out of Afia Tichicus / ad Trophis mos. Thefewent before ad taried vs at Troas Wefayled awaye from Philippos after the efter holidayes and cam unto them to Troas in five Dayes and there abode feven dayes.

Mona saboth daye the disciples cam to geoget

In Of The Apostles. So. clappo.

fortobreate breed and Paul preached unto the em (redy to departe on the mozowe) and contis nued his preachynge unto mydnyght. There wes remanylightes in the chamber where we were gaddered to gedder / and there fate in a wyndos wea certayne vonge man named Lutichos fals len into a depe flepe. And as Paul declared be was moare overcome with flepe/and fell doune from the thyrde lofte and was taken vp deed. Paul wentt doune and fell on hym/and embrass ed hym and sayde: Mate nothynge ado. Soz his lyfe is in hym. When he was come vp agays ne/hebratebreed/and tafted / and commened a longe whyle evetill the mornynge / ab foo deps arted. They brought the yonge man a live and were nottalitell conforted.

Then toke we shippynge / and departed onto Asson / there to receave Paul. For soo had he as pointed and wolde hym silfe goo belonde. Whis the was come to vs onto Asso / we toke hym in / and cam to Mittilenes. and sayled thence / and cam the nerteday over agaynst Chios. And the daye folowynge we arroed at Samos / and tas ried at Trogilio. The nertedaye we cam to Misseon. For Paul had determined to leave Ephes sus as they sayled / because he wolde not spende the tyme in Asia. For he hasted to be (visit were possible) at Jerusalë in the feaste off pentecoste.

the sentours off the congregacion. When they were coe to hym/he sayde unto them: He knowe fro the syrit daye that I ca unto Asia/after who at maner I have bene with you at all ceasons?

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The Actes.

fervynge God with all humblenes off mynde/ and with many teares/and temtacions/whiche happened untome by the layingf awayte off the iewes / and howe Ifeptbacke nothynge thatt myght befor youre proffet: but that I have fhes wed you and taught you openly and at home in voure houses/witnessynge bothe to the iewes/ and also to the grefes the repentaunce taward god/and faith tawarde ourelorde Jesu.

Ind nowe beholde I goo bounde in the sprete onto Jerusalem/and knowe nott what shall cos me off me there/butt that the holy gost witness feth in every cite sayinge : that bondes and trons bleabydemeibut none of tho thinges moveme. Mether is my lyfe dere onto my filfe that Imys aht fulfill my course with iove / ao the ministras cion which Thavereceaved of thelorde Jefuto

testify the gospell of the grace of goo.

2(no nowe beholde/ 3 am sure that heceforth reall (thosow whom I have done preachinge the Fyngdom of god) shall semy face noo moore. Wherfore Itake you to recorde this samedave/ that I ampure from the bloud of all men. Joz Thavekepte nothyngebacke:butthaveshewed you all the counsell off god. Take hede therfore unto youreselves/and to all the flocke/wher of the holy gost hath made you oversears / torule the congregació of god / which he hath purchas sed with his bloud. For 7 am sure off this/that after my departynge shall dreveous wolves ens trein amonge you which will nott sparetheflos che. And off voure awne felves fhall men aryfe speakynge perverse thynges to drawe disciples

In If The Apostles. Fo. doppopi.

after them. Therfore awate and remember the at by the space off in, yeares I ceased not towas rneevery one of you both night and daye with teares.

And nowederebrethren I commende von to aod and to the worde of his grace/which is able to bylde further and to geve you an inheritauns ceamondeall them which are sanctified. Thas ve desvred no mans silver/ golde/oz vestur/ Re ve knowe wele that these hondes have ministred unto my necessites, and to them that were with me. I have shewed you all thrugf z howethat so laboryngere ought to receave the weake ad to remember the wordes off the lorde Jefu / hos wethathesayde: Itis more blessed to geve the to receave.

When he had thus spoken hekneled doune and prayed with them all. And they wept all as boundantly / Andfell on Pauls necke / and fiss sed hym sozowynge/most of all/forthewordes/ which hespake thattthey shuldese his face no moore/ And they accompanied hym unto the

shippe.

The voj. Chapter.

Moitchaused that as sone as we had laus ded forth and were departed from them/ wecam with a strayght course unto Choon and the daye folowynge unto the Rhodes and from thencevnto Patara. And we foundea shyppe reddy to sayle unto Phenices. And went a boide and sett forthe. Then apered unto vs Ciprus, and we lefte uon the lefte honde / ad fayled vnto 21 21 iğ

Tige Lictes.

Sitia. and cam unto Tire. For therethe shippe unladed her burthen. And when we had sounde brethren we taried there. vg. dayes. and they tolde Paul thorowe the sprete that he shuld not goo uppe to Jerusalem. And when the dayes were ended we departed and went our waves ad they all brought ous on our waye with thes ir waves and children till we were come out off the cite. and we kneled down it the shore and presented, and when we had taken our eleave one off another we toke shippe and they returned hos

me agayne. Mohen we had full ended the course from Tis be/we arrived at Ptholomaida/and saluted the brethren and abode with them one daye. The nerte daye / we that were off Paulus company cam unto Cefarea, and we entred into the houfs fe of Philip the evangelist which was one of the seven and abode with hym. The same man had fower doughters virgens/which did prophesy. 2Ind as we taried there a good many dayes thes recam a certayne prophete from iewry named Agabus. When he was come vnto vs / hetoke Pauls gerdell and bounde his hondes and fete aod sayde: Thus sayth the holy gooft: 800 shall the iewes at Jerusalem / byndethemanthat os weththis gyrdell ad shall veliver hyminto the hondes of the aenthils.

Some place / besought hym / that he wolde nott go ppe to Jerusalem. Then paul answered and sard: What do ye wepynge / and breaking enyne hert: Jamredy not to be bound only / but

Of the Apostles. So. dyggwij.

alfoto deve at Jerufalem for tename off the lors Jesu. Whe we coulde nott turne his mynde/we ceased savinge: The will of the lorde be fulfilled. After those daves we made oure silfes redy / ad went up to Jerusalem. Therewent with vs als To certayne off the disciples off Cesarea / and brought with them won Masson off Ciprus/ an olde disciple with whom we shulde lodge. 21nd when wewere come to Jerusalem the bres thren receaved vs gladly. On the moreowe Pas ul went in withe vs vnto James. Ande all the fentours cam to gedder. And when he had fas luted them he tolde by order what thrnaf God had wrought amonge the gentyls by hys minis tracion. when they herdeitt they glozyfied the lorde and savde onto hym: Thou seift brother howemany thousande Jewes there are which beleve, and they are all selous over the lame. and they are informed off the that thou teacheft all the Jewes which are amongethe gentyls to forfate Moses/ and sayst that they ought not to circumcife their dillozen/nether to live after the customes. Whatisittherfore? The multitus demust nedes cometogedder. for they shall hes are that thou arte come. Do therforethis that me savetothe.

Them take and purifyethy silfe with them. and do cost of them that they maye shave their heeds des. ad all shall knowe that the thynges which they have herde off the are nothynge: but that thou thy silfe also walkest and kepest the lawe. As touchige the gentyls whyche beleve we have

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The 21ctes

maitten and concluded that they observeno sos the thynges: but that they kepe them selves from thiges offred toy doles from bloud from stras gled and from soanicacion. Then the nexted are Paul toke the men ad purified hym sife with the em and entred into the temple declary nge the fulfilly nge off the dayes of purificacion untylt that an oblacion shulde be offered for every one

offthem.

Ded the tewes which were of Asia when they sas we hym in the temple they moved all the people and layde hondes on hym cryinge: We not Juas hell helpe. This is the mathatteacheth all men every where agaynst the people and the lawer and this place. Morover also he hath brought grees into the temple and hath polluted this holy place. For they sawe won Trophimus an Ephesian with hym in the cite. Sym they sups posed Paulhad brought into the teple. And all the cite was moved and the people swarmed tos gedder. Anothey toke Paul ad drue hym out of the teple ad forth with the dozes were shut to.

Masthey went about to fyll hym/tygynges ca onto the hye captayne off the sondiers / that all Jerusalem was moved. which immediatly to e soudiers and ondercaptaynes and rann doune onto them. When they sawe the opper captayne and the soudiers They lefte sinytynge off Paul. Then the captayne cam neare and to ehym Ad commaunded hym to be boundewith two drays nes and demaunded what the was and what be had done. Won cryed this / another that as Inst The Apostles. Fo clypypviis.

mogethe people. And when he coulde nott knos we the certayne for the rage: Be commaunded hym to be carried into the castle. When he cam onto a grece hit fortuned that he was borne off the foundiers for the violence off the people. The multitude off the people folowed after cryinge: a

wavewith hym.

And as Paulshuldehave beneearyed into the castle. Ze sayde unto the hye captayne: Maye Ispeake unto the? Which sayde: Canst thou spseake greke? Artenot thou that Egipcian whych before these dayes made an uprouse and ledde out into the wildernes about its. thousandemen that were mortherers? Paulsayde: Jamaman which am a sewe of Tharsus a cite in Cicillacis tesyn off now pyle cyte. I besethe che soffre meto speake unto the people. When he had geven him licence, Paul stode on the steppes and there was made a greate silence. And he spake unto them in Ebruesayinge:

The. por Chapter.

E men/brethren/and fathers/heare myne answere which I make vnto you. When the ey herde that he spake Hbrue unto them/they kes pt the more silence. And he sayde: I am verely a man which am a iewe/borne in Tharsus/a cite in Cicil/neverthelesseyet broght uppe in this ciste/at the fete off Gamaliel/and informed dilisgetly in the lawe off the fathers/and was fervet mynded to God warde/as ye all are this same daye/and persecuted this waye unto the deeth

The Actes

bendenge ab del verynge into preson botheme and weme as the chefe prest doth beare me with mes and all the seniours; of whom also I recease wed letters unto the brethren and went to Das masco to brynge them which were there bounde

mto Jerufalem fortobe pumpfined.

Indit fortuned that as Imade my iorney ad was comenye onto Damasco / aboute none/fos Denlythere shone from heven a greatelyghtros unde aboute me/and Ifell vntotheerth/ad hes tde avoice sayingevntome: Saul/Saul/why persecutest thou mer 21nd Janswered: what ars tethoulorderad he sayde onto met Jam Jesus of Masareth/whom thou persecutest. And they that were with me sawe verely a lyght and were a frayde: butthey herde nott the voyce of hithat spake with me. And Isayd: what shall Idologs Der Und the lorde savde un to me: Aryse and goo into Damascon and thereit shalbe toldethe off all things which are apoynted for the to do. And whe I sawe nothynge for the brightnes of that light/ I was leddeby the honde off them thatt were with me and cam into Damafcon.

ynynge to the lawe havynge goode reporte of all the iewes which there dwelt / cam unto me / and stock and sayd unto me: Brother Saul receave thy sight. And that same houre I receaved my sight and sawe hym. And he sayde unto me / the god off oure fathers hath orderned the before/ that thou shuldest knowe his will / and shuldest sether which is rightfull / ad shuldest heare the worce off hys mought: for thou shalt be his with

Of The Apostles: Fo. clyybiv.

mes unto al men off tho thyngf which thou hast fene and herde. And nowe: why tariest thou? As ryse and be baptised a dwess he awaye thy syns mes in callynge on the name of the lorde.

Jerusalem ad prayde in the temple/that I was matraunce/And sawe hym sayinge vnto me: 213 at haste / And sawe hym sayinge vnto me: 213 at haste / And gett the quicky out of Jerusas lem: Sor they wilnott receave the witnes that thou bearest of me. And I sayde: lorde they knos we that I presoned ad bett i every sinagoge the that beleved of the. Ad whethe bloud of thy wits nes Steven was sheed I also stode by and cos sented vnto his deeth. And tept the rayment off them that slewe hym. And he sayde vnto me: des parte for I will sende the a farre hence vnto the dentyls.

Lifte vppe their voyces ad saide: a waye with sos the a felowe from the erth, yt is pitie that he she ulde live. And they cryed and cast of their clothe es/and thrue dust into the aver. The captayne bade hym to be brought into the castle/ad come maunded hit o be scourged/and to be examined/that he myght knowe wherfore they cryed on hi. And as they bounde hym with thongs/paul say de unto an under captayne: As it laufull for you to scourge a Romain uncondempned? Whe the under captayne herde that he went to the upper captayne/and tolde hym sayinge: What intendes thou to do? This man is a Romain.

De: Tellme-artethou a Romain: Zesayde: Lee

Und the captayne answered: With mode mond ey obtayned I this fredom. And Paul sayde: I was fre borne. Then strayght wayde departed from hym they with shulde have examined hym And the captayne also was a frayde after he knewe that he was a Romain be cause he had bounde hym.

undf despringe to know the certainte for what cause he was accused of the iewes/and commas unded the hye prestes ad all the counsell to come togedder/and brought Paul/and setthym bes

The. ppiij. Chapter.

forethem.

Mul behelde the counsell and sayde: Men and brethre Thavelived in all goode cos cience before god untill this daye. The hye preft Ananias comaunded them that frode by to fins ptehymonthemought. The sayde Paulto hym God shall smytethethou payntyd wall. Bitteft thou ad indgest me after the lawer and comauns Dest me to besmitten contrary to the lawer 21nd they that stode by sayde: Revylest thou Goddes by prester The sayd Paul: I wist not brethren, that he was the hye preste. Sozit is writte thou Shaltnotspeake evil to the ruelar of thy people. When Paul percaved that the one parte we's re Saduces / and the other Pharifes: Becryed oute in the counsell: Men and brethren Jama pharifave the some off a pharifave. Of hope and of refurrecció from deeth Jamindged. Ind when he had foo sayde there a rofe a debate bits

Of The Apostles.

fo. coc.

wene the pharisayes ad the saduces ad the mus tritude was devided. For the saduces saye that there is no resurrecció nether angell nor sprete But the phariseies graut bothe. And there aros se a grett crye ad the scribes which wer o the pha arisais parte strove sayinge: We synde none eve yll i this ma. Though a sprete or an angell hath apered to hym lett vs not stryve agaying God.

21nd when there arose greate de baterthe caps tayne fearynge lest Paul shuld have bene pluct's te asondre offthem/comaunded the soudiers to aco doune/ and totate hym from amoge them/ and to brynge hymintothe castle. The nyght fos lowing god stodebyhym and sayd: Beofgoode cheare Paul: Sozas thou hast testified off mein Jerusale/somust thou beare witnes at Rome. me whe daye was come certayn of the iewes gas Toered them selves to gedder and made a vome saige: that they wolde nether eatenoz dzynfetill they had filled Paul. They wer aboute. rl. whis th had made this conspiracio. And they cato the chefe prestes and seniours / and sayde: we have boude oure selves with a vowe/that we will eas tenothynge vntill wehaveslayne Paul. Nowe therfore geveknowlegeto the opper captayne/ adto the counsell that he brynge hym forth onto vs to morow/as thought we wolde knowe some thigemore perfectly of hym. Butwe (oreverhe

comeneare) are redy îthemean season to Fillhi.
When Pauls sisters sonne herde of their lays
inge awayte he went and entred into the castle/
and tolde Paul. And Paul called one off the pris
der captaynes puto hi and saydes Bryngethis

The Actes

Poungemärnto the capteyne. for he hath acete tayne thynge to shewe hym. And he to be him and ledde him unto the hye captayne ad sayd: paul the presoner called me unto hym and prayed me to brynge this younge ma unto the which hath

acertagne matter to shewethe.

Wet a parte with hym out of the waye and ared hym: what hast thou to saye unto me? And he said: the sewes are determined to desprethe that thou woldest brynge forth Paul to morowe into the consellas thought they wolde enquyre soms what of him more parfectly. But followe not the eir mides: for there laye awayte for hym off the most then rl. men which have bounde them sels wes with a vowe that they will nether eate nor drynke till they have killed hym. And nowe are they redy and loke for thy promes.

te and charged: Se thou tell no man that thou hast tolde methis. And he called unto hym two under captaynes sayinge: Makeredy two hons died soudiers to go to Cesarea, and horsine the restore and ten. And spearement wo honded, at the thyrdehoure off the nyght. And delyuze them beastes that they may eputt Paul on, and brynge hym safe unto Felix the hye debite, and

wrote a letter in this maner.

Glaudius Lisias unto the most mighty ruelar Feix sendeth gretyngs. This man was taken of the tewes and shulde have bene killed of them: The case with soudiers ad rescued his and persected that he was a Romayus. Ind when I

Df The Apostles. Fo. coci

wolde have knowen the cause/wherfore they acs cused hym/ I brought hym forth into their conssell. There perceaved I that he was accused off questions of their lawe; but was not gilty of eny thige worthy of deeth/or of bondes. After wars dewhen it was showed me howe that the iewes layde wayte for the man/ I sent hym strayght waye to the and gave comaunoment to hys acs cusars/ys they had aught agaynst hym/to tell it wito the fare well.

tote Paul and brought hym by nyght to Antis patras. On the morowe they lefte the horsmen to goo with hym and returned unto the castle. whethey cato Cesarea they delivered the pistle to the debite and presented Paul before hi. whe the debite had redde the letter he ared off what countre he was a dwhen he understode that he was of Cicill J will heare the (sayde he) when thyme accusars are come also. And companded

hymto bekepte in Berodf pallys.

The poiiij. Chapter.

fter v. dayes / Ananias the hyeprestedes scended/with senioures / and with a certas yne oratour named Cartullus sad enformed the ruelar agaynst Paul. whe Paul was called fors the Cartullus began to accuse his sayig: Seynge that we live i gret quyetnes by the meanes of the and that many goode thyngs are done unto this nacion thorowthy providence: that alowe we es ver ad in all places most myghry Selic with all thankes. Howethstondynge lest I be tedeous

The Actes.

unto the Ipraye the that thou woldest heave

vs of thy curtefy a feawe wordes.

and a mover of debate amonge the iewes thoros we out the worlde/ And a may ntay ner off the secte off the Nazarens: Which also hath enfors secte off the Nazarens: Which also hath enfors sed to pollute the temple/ whom we to sead wolf de have judged acordynde to our elawe: but the hye captay ne Lisias ca apon vs/ and with grett violence to se hym out of our ehondes/ comauns dynge his accusars to come vnto the/ off whom thou may st (yff thou will enquyre) knowe the certay nte of all the sethyngs wher off we accuse hym. The sewes ly sewy seaffer med/savige that it was even so.

bedened unto hi that he shulde speake) answes
red: I shall with a moare quyet mide aswer for
my silfe for as moche as I understonde that the
ou hast bene off many yeares a sudge unto thys
people be cause that thou may stinowe that thes
re are yet but ris. Dayes sence I went uppe to Jes
rusale for to praye. And that they nether sounde
me in the temple disputing e with eny man other
ray synge up the people nether in the sinagoges
nor in the cite. Hether can they prove the thiges
wher of they accuse me.

waye (which they call herefy) so worshippe 3
the god of my fathers belevige all thyngs whs
ich are writte in the lawe and the prophets and
have hope teward god that the same resurrect
sion from derth (which they them selves love for

Ofthe Apostles. Fo., cycij.

also shalbeboth of tust and vniust. And thers forestody Ito have a cleare conscience towards

god/andtowardmanalfo.

tomy people and offeringf/in the which they for unde me purified ithe temple / nether with multitude / noz yett with vnquyetnes. There were certain eiemes out of Asia which sught to be here represent before the / and accuse me / yf they had ought agaynst me: or els let thes same here sayer if they have founde en ye vell doing ein me / whill I stonde here ithe counsell / excepte it be for this one voyce / that I cryed stondynge among the off the resurrection from deeth am I indged off you this daye.

when felicherde that he differde them/for the finewe very wele of that waye and sayde: whe Listas the captayne is come/I will fnow the vt most of your ematters. Ad he comanded an vnds ercaptayne to fepte Paul/Ad that he shuld have rest. Ad that he shuld have rest. Ad that he shulde forbyd none of his aquas yntaunce to minister vnto hi/or to come vnto hi.

Drusilla which was a sewes / and called forth Paul/and herde hym of the fayth which is tows ard Christ. And as he preached of Justice/tems peraunce/and Judgement to come/Selix trems bled/and answered: thou hast done ynough att this tyme/departe/when I have a convenient tyme/I will sede for the. Se hoped also that mos ney shulde be geven hym off Paul that the mys ght lowse hym / wherfore he called hym the ofts enner/and comened with sym. After two years

The Lices

eam Festus Porcius into Selir roume/ and Ses lir willynge to shewe the Jewes a pleasure lefte Paul in preson bounde.

The. vvv. Chapter.

Ze Sestus was come into the province after thre dayes he afcended from Cefs area unto Jerusalem. Then enformed hym the byeprestes/ and the chefe off the iewes agaynst Paul. ad they entreated hym/and defired faves our agaynst hym that he wold sende for hito Jes rusale / and lay deawayte for hym i the waye to Fillhi. Sestus answered that Paul shulde betes ptat Cefarea: butthat he hym filfe wold froztly Departe thither. Lett the therfore (fard he) whis cheamogevou areableto do it come doune with psadaccusehym/ifthere beeny faute in the ma. Mohen he had taried there moaze then ten das ves he departed unto Cesarca and the nerte das pesate doune in the indgemet seate/ad comauns ded Paul to be brought. When he was come the remes which were come from Jerusalem cam as boutehym ad laydemany ad greveous complas intes agaynst Paul which they coulde nott pros veaslonge as he answered for hym silfe/thathe had nether agaynst the lawe of the iewes neths er agaynst the temple noryet agaynst Cefar ofs fended eny thynae attall.

Thered paul and sayde: Wiltethougo to Jes rusalem ad there be indged of these thynges bes foremer The sayd paul: I stonde at Cesars ind semet seate where Jought to be indged. To the

Of The Apostles. So. cociij.

Tewes have Inoharme done/as thou very well Inowest. If I have hurte them/or committed es ny thynge worthy of deeth/I refuse not to deve. As none off these thyngs are/where off they acs enseme/noman owght to deliver me to them. I appeale unto Cesar. Then spate Sestus with deliberacion/and answered: Thou haste appear aled unto Cesar: unto Cesar shalt thou goo.

After a certayne dayes tynge Agrippa and Bernice cam unto Cefarea to welcom Seftus. And whethey had benethere a good ceason Ses Ausreherased Paules cause onto the fynge say? inde: There is a certayne man lefte in preson off Selir a about whom when I cam to Jerufalem the hye prestes and seniours of the Jewes efors med me and desvred to have indgemet agaynst bym. Towhom Janswered: Itis nott the mas ner off the Romanns to delivereeny man thatt he shulde periffhe before that he which is accus fed/havehys accusars before hym/andhave licence to answer for hym filfe / as pertaynynge to the cryme wher of he is accused, when they ws ere come hidder with out delaye on the mozowe Isateto geve indgement and commaunde the man to be brought forth. agaynste whom when the accusers stode pope they brought none ace cufacion off sochethynges as I supposed: But badde certayne questions agaynst hym off their awne supersticion and of one Jesus which was Ded . whom Paul affirmed to be alive . Becaus fe I douded off the questions / Jared hym whis ther he wolde goo to Jerusale and there beinds ged of these matters. Then when Paul had apa おお有

The Uctes.

pealed to bekept vnto the knowledge off Cefar. Icomaunded hym to bekept till I myght sende

hym to Cefar.

Agrippa sayd unto Sestus: I wolde also hes arethemamy silfe. To mozowe (faydehe) thou Thaltheare hym. On the mozowe whe Agrippa was come and Bernice with areate pompe and were entrede ito the counsell house with the caps taynes and chefemen of the cite at Seftus coms maundemet Paulwas brought forth and fes Aus savde: Kynge Nariova/and allmen which areheare present with vs : De se this man abos ut whom all the multitude off Jewes hath bene with me both at Jerusalem and also here crys inge that he ought not to live eny lenger. Let fos ude Inothynge worthy of deeth that he had cos mitted. Tevertheleffe seinge that he hath appes aled to Cefar/I have determined to sende hom. Off whom Thaveno certaine thingeto write ontomy lorde, Wherfore Thave broughthym untoyou and specially unto the tynge 21grips pasthatafter examinacion had. Imyghthave summbat towrite. Sormethynketh it onreasos neble forto sende a presoner/ad not to shewe the causes/which are lay de agaynst hym.

The vyvj. Chapter.

Bzippa sayde vnto Paul: Thou arte pers mitted to speake for thy silfe. The Paul strs etched forth his honde ad answered for hym sils fe: I thynke my silfe happy kynge Agrippa be cause I shall answere this daye before the of all the thyngs where of Jam accused of the iewes II Df The Upostles. Fo. excisif.

namly be cause thou arte experte i all customes/ no questions/which are among the iewes. whe erfore I besethetheto heare me paciently.

Thylrvynge off a dyloe/which was at the fys
rst amonge myne awne nacion att Jerusalem
knowe all the iewes which knew me from the bes
gynnynge/yf they wolde testifye it. For after the
most straytest secte of our laye lived Ja pharis
saye ad nowe I stod ad am indged for the hope
off the promes made off God unto our efathers
unto which promes/our e. rij. tribes instantly
servynge Goddaye and nyght/hope to come.
For which hopes sake kynge Agrippa am Jacs
cused off the iewes. why shulde it be thought a
thynge uncredible unto you/if God rayse agays
nethe deed:

In Jalso verely thought i my silfe that Jought to Domany contrary thyngf / clene agaynst the name off Jesus off Magareth: which thynge 3 alfo did in Jerusalem. And many of the sayns ctf fout Jipreso. mozover I receaved auctorite offthe hye prestes: And when they were putt to deeth I gave the sentence. 2nd I punnyffhed them ofte ievery sinagoge / and compelled them to blaspheme. and was yett more mad aponthe and perfecuted them / even rnto ftraunge cites. Aboutthewhichthynges as I went to Damas scon whith auctorite and commission from the hyeprestes even at myd daye (fynge Agrippa) I sawe in the waye a lyght from heven / above the brightnes of the sunne Ihyne rounde about me and them which forneyed with me.

When wewer all fallen to the erth I herde a

voyce speatynge onto me and sayinge in the ebs ruetonge: Saul / Saul / why persecutest thou mer Bitis harde for theto ficte agaynftethepas icfe. And I savde: Who artethou lorde: And he favde: Jam Jesus whom thou persecutest: But Eyse and stond uppe on thy fete. for Thave apes red unto the for this purpose to make the amys nifter, and a witnes both off tho thences which thou hast sene, and off tho thynges in the which I will apere unto the dely verynge the from the people and fro the gentyls / vnto the which nos we I sende the to open their eyes that they mygs htturneffrom dardines untolyght/and ffrom the power of Satan unto Ged/that they maye receave forgevenes of synnes and inheritauns ce amonge them which are fanctyfyed by fayth in me.

Dient unto the hevenly vysion: butt shewed fyrst unto them off Damascon and att Jerusalem and thorow out all the costes off Jewry and to the gentyls that they shulde repent and turne to God and do the right werkes off repentauns ce. For this cause the sewes caught me in the tem ple ad wet about to kill me. Teverthelesse Jobs tayned helpe off God and stond unto this daye witnessyng bothe to smale and to greate saying none other thynges the those which the prophs ets and Mose did saye shulde come that Christ shulde suffre and that he shuld be the fyrst that shulde ryse from deeth and shulde shewelight unto the people and to the gentyls.

21s he thus answered for bym filfe: Seftus far

pdewith alowde voyce: Paul/thou arte besides the filfe. Mochelearnenge hath made the mad. And Paul fayde: Jam not mad moft dere Sefts us: but speakethe wordf of trueth and sobernes The Fynge knoweth of thefe thynges before whs om I fpetefrely . netherthynte I that env ofths efethyng? archidden from hym. Sozthis thyns gewas not done in a corner. Aynge Agrippa be levest thou the prophetes? I wote wele thou bes leveft. Agrippa sayde unto Paul: Sumwhatt thou bayngest mein inynde for to be come dais ften. And Paull sayd: I weldeto Godthat not olythou: but also all that hearemeto dave/wes renotsumwhat only but altogedder soche as 3 amerceptthese bondes. And when he had thus Spoten/thetyngerose vppe/and the debite/and Bernice and they that fate with them. 2mowhs en they were gone aparte they talked betwene them selves savinge: This man doeth nothynge worthy of deeth/ nor of bondes. Then favde 216 grippa vnto festus: This man myaht have bene lowfed of he had not apealed onto Cefar.

The . vovij. Chapter.

Zeit was cocluded that weshulde sayle into italy/they delivered Paul/and cers tayne other presoners unto wonnamed Julius/ a undercaptayne of Cesars soudiars. Ad we etrs edito a shippe of Adramiciu/Adlowsed fro sod/ apoynted to sayle by the costes off Asia/won As ristarcus out of Macedonia/of the cotre of The estalia/beige with us. The nerte dayee a we to so and Julius court cously etreated Paul/and 23 23 in

The Actes

gave him liberteto goo vnto his frendes/and to refresshehym silfe. And from thence lanched we and sayled hardeby Cypers/because the wyns des were contrary. Then sayled we over the see off Cicill/and Pamphylia/and cam to Myra a cite in Lycia.

21nd there the under captayne founde a ships peoff Alexandry redy to savle into Italy and put vs therein and when we had sayled flowly many dayes and scacewere come over agaynst Gnydon (becausethewyndewith stodens) we saled harde by the costes off Candy over agays nfte Salmo and with moche worke fayled beys onde hytt/and cam onto a place called Goode porte. Meye where ontowas a citte called Las fea. When mochetyme was spent and saylynge was nowe ieoperdeous / because also thatt we had overlonge fasted Paul putthem in remems braunce/and sayde unto them: Gyrs Iperceas vetharthys vyage wilbe with hurte and domas geenotoff theladynge and shippeonly:but also offourelyues. Butt the undercaptayne beleved the gouerner and the master better then thoo the unges which were spoken off Paul. Ind becaus fethehaven was nott commodius to wynter in/ many to be counsell to departe thence / vff by env meanes they myaht atayneto Phenices and the eretowynter/whych haven pertayneth to Cans dy/and servith to the sougthwest /ad northwest mynde. Whethe sougth mynde bleme they sups polynge to obtayne theyr purpose lowsed unto Mon and sayled paste all Candy.

Buttanonafter there arose (agaynste there

Of The Upostles. So. cocovi.

purpose) a flawe off wynde out of the northeste Whethe shippe was caught/and coulde not ressist the wynde/welett her goo ad drave with the wedder. We cannto anyle named Clauda/2snd had moche worke to come by aboute/which they toke oppe/and vsed helppe undergerdynge the shippe/fearynge lest we shulde have fallen into Gyrtes/and welet downe a vessell and so were carred. The nerte daye whe we were tossed with an exadynge tempest they light ened the shippe/and the thyrde daye we cast out with our eawne hodes the tacklige of the shippe. Whe at the last nether sunne nor starre in many dayes apered/2 and noo smale tempest laye apon vs/all hope that twe shulde be saved/was takenawaye.

Then after longe abstinence Paul stode forth in the myddes af them and sayde: Syrs yes huls de have herdeme and not have departed from Cady nether to have brought unto us this hars me ad losse. And nowe Jerhorte you to be of good de dere for there shalbe noo losse offens mans ly se amonge you: Buttoss the shippe only. For there stode by me this nyght the angell off God whose Jam and whom Jerve sayinge: feare nott Paul for thou must be brought before Cessar. And loo God hath geven unto the all that are in the shippe with the wherfore Syrs be of goode dere for J beleve God that so it shalbees ven as it was toldeme and we must be cast into a certayney londe.

But when the fourtenthe nyght was come as we were carred in Adria / about mydnyght the shipmen demed that there apered some countre

BB v

The Actes

pnto them/and they sounded / and sounded feddoms. they went a lytell further and sounded agayne/and sounde ro. seddoms. The fearinge lest they shulde have fallen on some Rocke/they cast in ancres out of the sterne/ad wyshed for the daye. As the shipmen were about to ste out of the shippe/and had lett doune the bote into the see/vnder a colour as though they wolde have cast ancres out off the forshippe: Paul sayd vns to the vnder captayne and the sounders: excepte these abyde in the shippe ye cannot be safe. The the sounders cut off the rope off the bote/and lett yt fall awaye.

Ve/Paul besought them all to take meate/says ingerthis is the fourtenthe daye that ye have tas ried and continued fastynge receavinge no thys nge at all/wherfore I praye you to take meate. For this no dout is for your e helth / for there she all not an heere fall from the heed of eny of you. And when he had thus spoken he toke dreed and save thankes to God in presence off them all/and drake it/and began to eate. Then were they all of Good cheare/ad they also toke meate. We were all toged der in the shippe/two hondred ad threscore and sixtene soules. When they had east ten ynough/ they lightened the shippe and cast out the weate into the see.

butt they spied a certaine reachewith a banke into the which they were mynded (yff ytt were possible) to thrust in the shippe. And when they

Of The Apostles: Fo.cocvij.

felves unto the see / and low sed the rudder bons des ad hoysed uppe the mayne sayle to the wyne de and drue to londe / and they fell into a place / which had the see on both ethe sydes / and thrust in the shippe / and the foore parte stude fast / ad moved not / and the hynderparte brate with the violence of the waves.

The soudcars counsell was to fyll the preson ners lest eny off them/when he had swome out shulde se awaye: but the under captayne will is geto save Paul kept the from their purpose/ad commaunded that they that coulde swym shuls decast the selves fyrst into the see/and scape to londe. And the other he commaunded to goo/so me on bordes/and some on broken peces off the shippe, and so cam it to passe/that they cam all safe to londe.

The vyviij. Chapter.

at the ylewas called Mileta. The people off the countre shewed vs no litell kyndnes/ for they kyndled a fyre and receaved vs every one because off the present rayne/ and because off colde. When Paulhad gaddered a boundle off stickes / And putt them into the fyre/ a viper (because off the heet) creept out and lept on his honde. When the men off the coutre sawe the worme hange on hys honde/ they sayde among gethem selves: thys man must nedes be a more therey / Whom (though he have escaped the

The Ictes:

see) yet vengeaunce suffreth nott to live. and he shuke of the verme into the syre-and felt no hars me. They wayted when he shulde have swolne-or falle doune deed sodently. But after they had loted a greate whyle-and sawe no harme come to hym-they chaunged their myndes-and sayde

thathewas a God.

In the same quarters/the chefema off theyle whose name was Publius/had a lordhippe/whych receaved vs/and lodged vs thre dayes courteously. Sit fortuned that the father of Publius laye sicre off a siever/and of a bluddy fire to whom Paulentred in and prayde/and layde his hondes on hym/and healed hym. when this was done/other also which were diseased in the yle/cam and were healed: and they did vs grett honour. And when we departed / they laded vs

with thyngf necessary.

After three monethes we sayled in a shippe off Alexandry/which had wyntred in the yle/whose sebadge was Castor and pollur. And when we camto Ciracusa/we taryed there is dayes/fro whence we sayled about and cam to Regium. To after wondaye the sougth wynde blewe/and we camthe next daye to putiolus where we sounde brethren/and were desyred to tary with them see wendayes/and so cam we to Kome. And from thence/when the brethren herde of vs/they cam to Apiphorum/and thre taverns/ and met vs. when Paul sawe the hethanked God/and wers ed boolde. whewe cam to Rome/ the vnder caps tayne delivered the presoners to the chefe captas sue of the host: butt Paul was suffered to dwell

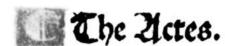
Of The Apostles. Fo. cocviij.

alone with wone foudier that Fept hym.

the chefe of the iewes togedder. When they were come he sayde unto the: Men and brethren the ough Thave committed noo thynge agaynst the people or lawes of our fathers; yett was Idea livered presoner from Jerusalem into the hous des of the romains. Which when they had eras mened me wolde have lett me goo be cause they founde no cause of deeth in me; but when the ies wes cryed contrary: I was constrayned to aps peale unto Cesar. Not be cause I had ought to accuse my people of. Sor this cause have I cals led for your o seyou and to speake with you. Sor I be cause off the hope off Israhel am bounde with this chayne.

letters out of Jewey pertaynige vntothe/neths er cam eny of the beetheen thattshewed or spake eny harme of the. Buttwe woll heare of the whs atthouthynkest. For we have herde off this sees te that every wheare it is spoke agaynst. Whe they had apoynted hym a daye there cam many vnto hym into his lodgynge: to whom he exposuned and testifyed the kyngdom off God. and preached vnto them off Jesu: both by the lawe off Moses and also by the prophets from more nyngeto nyght, And some beleved the thynges which were spoken and some beleved not.

they departed after that Paul had spoken one worde: well spake the holy goost by Esay the prosphet puto our fathers sayinge: Goo puto this



peoplead faye: with your eares shall ye heare and shall not understonde, and with your eyes shall ye seand shall not perceave. For the hert off this people is wered grosse and their eares were thy deof hearige and their eyes have they closed less they shall be sewith their eyes at her are with their eares and undestonde with their hertes and shall be converted and I shall be heale them. Be it knowen therfore unto you the at this consolació of God is sent to the gentyls and they shall heare it. And when he had sayde that the iewes departed fro hym and had gree that the iewes departed fro hym and had gree tedespicions among them selves.

Ind receaved all that cam to hym / preaching the kingdome off God / and teachinge those thyngs which concerned the lorde Jesus with all confidence/nooman forbyddinge hym.

Zere endeth the Actes off the Apostles.

fo. cocip.

The Epistle off the Apostle Paul/to the Ross

MThe fyrst Chapter.

It the servaunte
off Jesus Christ, called
onto the office off an apostle,
putt a parte to preache the gos
spell of God, which he promys
sed afore by his prophets, ithe
holy scriptures that mate mes
sion of his sone, the which was
begotten of the seede of David,
as pertaynynge to the stessible

and declared to be the sonne of God with power of the holy goost that sanctifieth sence the tyme that Jesus Christ our elorder ose agayne from deeth by whom we have receaved grace and as postleshippe that all gentiles shulde obeye to the fayth which is in his name of the which nos umbre are ye also which are Jesus Christes by pocacion.

To all you of Rome beloved of God/Ad sans ctes by callynge. Grace be with you and peace from God oure father / and from the lorde Jes sus Christ.

Syrst verely Ithanke my god thorow Jesus Christ for you all be cause youre faith is publis Mothrough out all the worlde. For god is my

A ames

witnes/who Jerve in my sprete/in the gospell of his somethat with out ceasinge I make mess cion of you all waves imp prayers/besedynge thatt at one tyme or another / a prosperous iors ney (by the will of god) myght fortune me to cos me unto you. For Jongeto seeyou/that I mys ght bestowe amonge you some spirituall gifte/to strengthe you with all (thattys) that I myght have consolation togeoder with you/through the commens fayth/which bothe ye and I have.

we that I have often tymes purposed to come onto you (but have bene lett hidderto) to have some frute amonge you as I have amoge other of the gentyls. For I am detter both to the gree test and to them which are no greef onto the less arned and also onto the vulcarned. Lytwyse as moche as in me is I am redy to preache the

gospellto you of Rome also.

For Jamnott a shamed of the gospell of Cha

cion to all that beleve/namly to the iewe/ad'als so to the getyle. For by it the rightemes which commeth of God is opened from faytheto fays the. Us it is written: The inst shall live by fayth.

If for the wrath of god of heven apereth agas ynst all vngodlynes ad vnrightemesnes of men which withholde the trueth in vnrightemesnes. seynge that that which maye be knowen of god is manifest among them. For God did sheme it vnto them. For his invisibile thyngs (that is to saye his eternall power and godhed) are vns

Derstond and sene by the wert from the creas

Dnto the Romains

fo. a

cion of the worlde. So that they are with outers cuse in as moche as when they knewe God they aloryfied hymnot as god nether were thätfull, but wered full of vanities intheir imaginacios. 2Ind their folifffhe hertes were blynded. When they counted them selves wyse they becamfoles and turned the glory of the immortall god onto the similitude of the ymage of mortall man and of byrdes/and foure foted beaftes ad ferpentes. Ja Sorthis cause god gave them reprevent otheir hertes lustes/vnto vnclennes to defile their aws neboddies bitwene them selves: which tourned his trueth unto a lye and worthipped and fer & ved the creatures more then the mater/which is bleffed for ever Amen. Sorthis cause god gave them ppe vnto shamfulllustes. for even their weme did chaungethenaturall vse vntothe vns naturall. 21nd lyke wyfe also themen leste the naturall vse of the woman and brent in luft wo

nowen of god/even so god vnto them to be ats
nowen of god/even so god deliveryd them vppe
vnto a leawde mynd/that they shulded othoths
ynges which wert not comly/beynge full of all
vnrighteous doynge/off fornicacion/wickes
dnes/coveteousnes/maliciousnes/full offens
vie/morther/debate/dislayte/evyll condiciond
whisperers/backbyters/haters off God/dos
ers of wronge/pronde/bosters/bryngers vppe
of evyll thyngs/disobediet to their fathers and

on another amonge them selves. 21nd man with

man wrought filthynes and receaved in them

selves the remarde of their errour as it was acs

cordynae.

Aa ü

The epistle of the apostle Paul.

mothers/with out vnderstondynge/covenaute breaters/vnlovynge/stouborne and merciles. which men/though they knew the rightewesness of God/howethat they which sochethiss compt are worthy off deeth/yett not only did the same/ but also had pleasure in them that did them.

The Seconde Chapter.

Gerfoze arte thou inercusable o man whos soever thou be that indgest. For in that sas me where in thou indgest another thou codems nest thy silfe. For thou that indgest does ever the same silfe thynges. But we are sure that the inds gement of God is accordynge to trueth agaynst them which commit soche thynges. Thyntest this ou O man that indgest them which do soche thys not and yet dost ever the very same that thou she alt escape the indgemet of God. O ther despises thou the riches off his god ness and paciece and longe sufferance? and remembres that how that the fyndnes of God ledith the to reventage?

repent/heapest the togedder the treasure of was ath agaynste the daye of vegeaunce/whe shalbe openned the rightewes sudgement of God-whs ych wyll rewarde every man accordynge to hys dedes/that is to saye prayse/honoure/and ims mortalite/to them which continuynge in goode doynge/sefe eternall lyse: Butt unto them that are rebellious/and disobey the trueth/yett solow we iniquytie/shall come indignacion/and wras the/tribulacion and anguyshe apon the soule of every man that dothevyll. Of the Jewesyrs

Tothe Romayns fo. ccj.

And also off the gentyll. To every manthat does th good shall come prayle / honoure and peace/ to the iewefyrit and also to the getyll. for there is no parcialite with god: But who soever hath funned with out lawe shall perishe with out las me. And as many as have funned under the las me Shalbe indged by the lawe. For before God they are nott righteous which heare the lawe: butthey which do the lawe shalbe iustifyed. for if the gentyls which have noo lawe do of nature the thynges contayned in the lawe: then they has wingenoo'lame are a lame unto them felves ws hich shewethe dede off the lawewritten in theye herres / Whyll theyr conscience beareth witnes onto them and also their thoughtes accusyinge won another or excusynge at the daye wen God Shall indge the secretes off men by Jesus Chaift accordyngetomy Gofpell.

est in the lawe and reiopsist in God/and knowes st his will/and hast experience of good and bad/in that thou arte informed by the lawe: And bes levest that thou thy silfe arte a gyde unto the bls ynde/alyght to them which are inderesnes/an informer off them which lacked is crecion/a teas there off the unlearned/which hast the ensample off that which ought to be knowen/and off the trueth in the lawe. Howe teachest thou anoths exbut teachest not thy silfe. Thou preachest a man shulde not steale: and yet thou sheet. The ou sayst a man shulde not commit advoutry: and thou breakest wedlocke. Thou abhorrest ye mages/and robbest God of his honoure. Thou

Aa iğ

The epistle of the apostle Paul.

reioysest in the lawe and thorow breakynge the lawe dishonourest God. For the name off God is evyll spoken off amonge the gentyls thorowe you as it is written.

Circumcision verely avayleth is thou kepe the lawe: But is thou beeake the lawe thy circumcis sion is made uncircuscission. Therfore yf the uns circumcised kepe the right thynges contayined in the lawe: shall not this uncircumcission be couns ted for circumcision? And shall not uncircums cision which ys by nature (yfittkepe the lawe) indge the which beynge under the lawe and cirs cumcision dost transgresse the lawe? For he is not a Jewe which is a Jewe outwarde. Tether is that thynge circumcision which is outwarde in the stelles. But he is a Jewe which is hid wis thin, and the circumcision of the herte is the true circumcision which is in the specter and not tin the letter: whose prayse is not of men but of god.

The. Thirde Chapter.

dat preferment then hath the Jewe? of ther what avauntageth circumcision? Surely very moche. Fyrst vnto them was come mitted the worde off God. What then though some off them did not beleve? shall their vnbeles we make the promes of god with out effecte? god frobid. Lett God betrue, and all men lyars, as it is written: That thou myghtest be instifyed in thy sayings and shuldest overcome whethou are teindged. Uf our evnrightewesness make theris ghtewesness off God more excellent; what shall

Onto the Romayns. Fo. ccij.

mesaye: Degod vnrighteous which taketh ver geauce: (Ispeake after the maner of men) god forbid. For howethen shall god indge the worlt der yf the veritie of god apere more excellent the orow my lye/ vnto his prayse-why am Ihence for the indged as a synner: and sayenottrather (as men coyll speake off vs. and as some affers me that we saye) lett vs do evyll that good mas ye come therof. whose damnacion is inste.

machat save we then? Are we better then thev? no innomyse. for we have all redy proved how that both Tewes and gentyls are under synne/ asitis writte: There is none righteous /no nott one: There is none that understondith there is none thatt sefeth after God they are all done out off the wave they are all made unproffitas ble there is none that doeth good no not won. Their theore is an open sepulcre, with their tos ungesthey have disceaved: the porson of Aspes is under their lippes, whose mouthes are full of coursynge and bitternes. Therefete are swyfte to fheed bloud. Destruccion ande wretchednes areintheir wayes: And the waye of peace have they nott knowen. There is no feare of Godbes foretheireves.

Reand we knowethat what soever the lawe layth he sayth itt to them which are under the lawe: That all mouthes maye be stopped, and all the worlde be subdued to God be cause that by the dedes of the lawe shall no steps be tustis seed in the sight off god. For by the lawe cometh

theknowledge off synne. Toweverely is the rightewesnes that cometh

21 a iig

Theepistle of Paul.

of God declared with out the fulfillige of the las lawe havynge witnes yet of the lawe and of the prophetf. The rightewesnes no dout which ys goode before God cometh by the fayth off Jesus Christe unto all and apon all the that beleve.

Lackethe praysethat is off valoure before God: but are instified frely by his grace / through the redemcion that is in Christ Jesu/whom God hath made a seate of mercy thorow faith in his bloud/to shewethe rightewesnes which before hym is of valoure/in that he forgeveth the syns nest that are passed/which God did suffre to shewe at this tymes the rightewesnes that is alos wed off hym/that he myght be counted in sea a wishing a los a well off hym/that he myght be counted in sea.

ded. By what lawer by the lawe of worth? 1743

ve:but by the lawe of fayth.

fayth with out the dedes of the lawe. As he the god of the iewes only? As he not also the god off the getyls? Ze is noo doute / god also of the gens tyls. For it is god only which instifieth circums cision which is off faith: ad uncircumcision the 2000 fayth. Dowethen destroye the lawe throw fayth? God forbid. We rather may ntay ne the lawe.

The.iiij. Chapter.
Zatshallwesayethen/that Abraham
oure father as pertayningeto the fless he
dyd fynde: Aff Abraham were iustifyed by

Onto the Romayns. Fo. cciij.

bedes/then hath he wher in toreiopce: buttnott with god. For what sayth the scripture? Abras ham beleved god/and it was counted unto hym for rightewesnes. To hym that worketh ys the remarde nottreckened off favour: but of duety. Tho him that worketh not/but beleveth on him that instifieth the ungodly/is fayth counted for rightewesnes. Even as David desscribeth the blessed fulnes of a man/unto whom good ascrys beth rightewesnes with out dedes: Blessed are they/whose unrightewesnes is forgeven/and whose synces are covered. Blessed is that man

towhom the lorde imputeth not fynne.

Camthis bleffednes then apon the circumcis sed or aponthe uncircumcised? We save verely howethat fayth was refened to Abraham for rightemesnes. Zowewas itredened zithe tyme of circumcifio?or in the tyme before he was cirs cumcised: Motintyme of circumcision: but whe hewas vet uncircumcised. And hereceaved the signe of circumcisio as a seale of that rightemes nes whych ys by fayth, which fayth he had vett beynge oncircumcised that heshulde bethe fas ther of all them that beleve though they be note circumcised/that rightewesnes myght be impus ted to the also/2Ind that he myght bethe father of the circumcifed:not be cause they are circums cised only:but be cause they walke also ithe steps pes of fayth which was in oure father Abzaha before the tyme of circumcision.

for the promes that he shulde be the herre of the worlde was not geven to Abraha or to hys seed thorow the lawe; but thorow the right ewes

Na v

Theepistle of Paul.

nes which cometh of fayth. For yf they which are of the lawe be herres then is fayth butt vays ne and the promes of none effecte. Because the lawe cause the wrathe. For where no lawe is the excise no transgression. Therfore by fayth is the enheritaunce geven that it myght come off as we our; and that the promes myght be sure to all the seed. Not to them only which are of the lawer but also to them which are of the fayth of Abras has which is the father of vs all. As hit is written; Thave orderned the a father to many nacis ons before God whom thou hast beleved whe ich quyckeneth the deed and calleth those thyngs which be not as though they were.

Thope/that he shulde be the father of many nas clons accordynge to thatt whych was spokent Goshall thy seed be and he faynted nott in the fayth/nor yet considered hys awne boddy/whs ich was nowe deed even when he was almost an hondred yeare olde. Tether considered he the barenes off Sara. Ze stackered nott at the promes off God thorowe unbelefe: Butt was made stronge in the fayth/and gave honour to God and stedfastly beleved/that he whych had made the promes was able also to make it good. and therfore was it reckened to hym for rightes wesnes.

Fit is nott written for hym only thas it was reckened to hym for rightewesnes: buttalso for vs/to whom yet shalbe counted for rightewess nesso we believe on hym that traysed uppe Jessus ourelorde from deeth. Which was delives

Onto the Romayns fo. cciiij. red for oure synnes/and rose agayne forto instis fye vs.

The.v. Chapter.

Feth vs not a shamed be cause the love that god those mas belonge felvinge by mare in this save on the partie of the property of the general felvinge in those of the prayse that shall be general God. We there do we so only: but also we rejoyce in tribulacion: for we know that tris bulacion bryngeth pacience pacience bryngeth selvinge felvinge bryngeth hope, and hope mas beth vs not a shamed be cause the love that god hath vnto vs/ is sheed abrod in our e hertes/by the holy gost/which is general vnto vs.

the tyme: Christ dyed for vs which were vngods ly. Lett scace will eny man deze for a rightewes man. Paraventure for a good man durst a man deze. Butt God setteth out hys love that the hath to vs/ Seyinge that whyll we were yett synners/Christ dezed for vs. Moche more then nowe (seyinge we are instifted in hys blos ud) shall we be preserved from wrath thorow

bym.

For yf when we were enemys/we were recoss ciled to God by the deeth of hys sone: moche moss re/seynge we are recociled/we shalbe preserved by his life. Tot only so/but we also iove in God by the meanes off oure lorde Jesus Christ/by whom we have receaved this attonment.

Derfore as by one man fynne entred ito the

Theepistle of Paul.

worlde/and deeth by the meanes off synne. Ind so deeth went over all mein somode that all me synned. For even unto the tyme of the sawe was synne it he worlde; but synne was not regarded/as longe as there was no lawe. neverthelessed/eth rayned from Idam to Moses/eve over the also that synned not/with lyte transgression as did Idam: which is the similitude off hym that was to come.

Vf thorow the synne of one many be deed: moche more plenteous apon many was the faveour of Godad gyfte by faveoure: which faveoure was

geven by one man Jesus Chrift.

can thorow one synne of one that synned. For damnacion cam off one synne vnto condemnas cion: But the gyft cam to instify from many syns nes. For yff by the synne off one deeth raigned by the meanes of one mode more shall they who ich receave aboundance off faveour and off the gyfte of rightewesness raygne in lyfe by the meas nes of one (that is to save) Jesus Christe.

macion cam on all men: even so by the instifyinge of one commeth the rightewesness that bryngeth lyfe/apon all men. For as by one mannes disos bedience many becam synners: so by the obedis ence of one shall many be made righteous.

Synneshulde encreace. And where aboundaus nce offsynne was there was moze plenteousnes of grace. That as sinne had raigned unto deethe

Onto the Romayns. Fo. ccv.

eve somight gracerayngethozow rightewesnes vnto eternall lyfe/bythe helpe of Jesu Christ.

The. vi. Chapter.

Bat shall we saye then? Shall we contis nue in synne/that there maye be abous dannce off grace? God forbid. Bowe Shall me that are deed as touchynge fynne live eny lenger therin Remember venott that all we which are baptyled in the name off Chaift Jefu arebaps tifed to dere with hym? We are burred with hi bybaptim forto dere: That as Chrift mas rays fed vo from deeth by the glory of the father: eve foo wealfo shuldewalkein a newelyfe. Sozyff webe graft in deeth lyfe vnto hym:eve foo muft we beinthe resurreccio. Thys we must remems ber that oure olde man ys crucified wyth hym also that the body of synne myaht vtterly be des Aroved that hence forth we shulde not be servas unti offfrnne. Soz hethatis deed vsiuftified from fynne.

Twherfore yff we be deed with Christ we best leve that we shall live with hym: remembrynge that Christ oce raysed from deeth dieth no most re. Deeth hath no more power over hym. Sor as touchynge that he died he died as cocernyns ge synne once. And as touchynge that he liveth he liveth vnto God. Lyfewyse ymmagen ye also that ye are deed as concernynge synne: but are alive vnto God thorow Jesus Christoure lorde. Lett nott synneraigne therfore in youre mortall bodyes that the shulde there vnto obey in the sustess off it. We ther gevery youre meders

The epistle of Paul.

ne: Buttgeve youre selves unto God/asthey that are alive from deeth. And geve youre mems bers as instruments of rightewesnes unto god. Synneshall not have power over you. For year

re not vnder the lawe but vnder grace.

not vnder the lawe: but vnder grace? God fors bid. Reméber ye not howe that to whom soever ye comit your felves as servaunts to obey hys servaunts ye are to whom ye obey: whether it be of synne vnto deeth or of obedience vnto rightes wesnes? God be thanked. He were once the sers vaunts of synne: But now have obeyed with your ehertes vnto the forme off doctryne where vnto ye were delivered. Ye are then made fre fro synne and are be come the servaunts off rightes wesnes.

members servaunts to vnclennes and to iniquis members servaunts to vnclennes and to iniquis me/from iniquytie vnto iniquytie; even so nowe geveroure members servauts vnto rightewess mes/that remaye be sanctified. For when rewes rethe servauots off synne/ ye were nott vnder rightewesnes. What frute had ye then in tho thyngs/where off ye are nowe ashamed. For the ende of tho thyngs is deeth. Butt nowe are redelivered from sinne/and made the servauns off sod/and have your efrute that ye shulde be sanctified and the ende everlastynge lyse. Sortherewarde off synne is deeth; butt servals

Onto the Romayns. So. ccvj

lyfe ys the gyft off God/thorow Jesus Christ oure lorde.

The. vij. Chapter.

thatt know the lawe) how that the lawe hath power over a man as longe as yt endues reth: For the woman which is in subjection to a man is bounde by the lawe to the man as long geas he liveth. Aff the man be deed she is low sed from the lawe of the man. So then yf whill the man liveth she couple her silfewith another man she shall e conted a wedlocke dreaker. But yf the man be deed she is fre from the lawe: so that she is no wedlocke dreaker though she cos uple her silfe with another man.

as concernynge the lawe by the body off Christ/
that ye shulde be coupled to another (I meane
to hymthat is rysen agayne from deeth) that we
shulde brynge forth furte unto God. When we
were in the stess off synne whyche
were stered uppe by the lawe/raigned in onre
members/to brige forth frute unto deeth. Butt
now are we delivered from the lawe/ and deed
from hit/where unto we were in bondage/that
we shulde serve in an newe conversacion of the
sprete/and nott in the olde conversacion of the

letter.

What shall we saye then ? is the lawe synne? God forbid: but I knewe nott what synneme and butt by the lawe. For I had nott knowne what lust haddemeant, excepte the lawe hadde

The epistle of Paul.

casion by the meanes off the commannement, and wrought in me all manner off concupiscens ce. For verely with out the lawe sinne was deed. Joncelived with out lawe; butt when the coms maundement cam/synne revived Ad J was desed. And the very same commannement which was orderned vnto lyfe/was founde to be vnto me an occasion of deeth. For synne to be occasion by the meanes of the commannement and so disceaved me / and by the silfe commannement slewe me. wherfore the lawe is holy/ and the commanns

Dementholy/iust/and good. Was that then which is good made deeth vns tomer God forbyd. Maye synne was deeth vnto me/that it myaht apere how thatt synne by the meanes of that which is good had wrought des eth in me: that synne which is under the commas undemet/myghtbeoutofmeasuresynfull. Soz weknowe that the lawe is fpizituall : butt Jam carnall solde under synne: because Twore note what Jow. for what I wold that do I not : but whatIhate/thatdoJ.Af Idonowethatwhs ich I wolde not/ I graute to the lawe that ytys good. Sothen noweytis nott I that doit butt Tonnethat dwelleth in me. Soz Ifnowethatin me (that is to fave i my fleffhe) dwelleth no acod thynge. To will is present with me: butt I fynde nomeanes to performe that which is good. Soz Idoonotthat goodethynge which I wold: but that evyll do Jowhich I woldenot. Finally vff 3dothat I wolde not/then is it nott I that doo M but fynnethat owelleth ime doeth it. I fynde

Duto the Romayns. So.cevij.

then by the lawe that when I wolde do good /e/
wyll is present with me. I delite in the lawe off
God/as concernynge the inner man. Butt I se
another lawe in my members rebellynge agays
nst the lawe off my mynde / and subduynge me
wnto the lawe of synne/which is i my members.
O wretched man that I am; who shall delyver
me from this boddy of deeth? I thanke God by
Issue Christ ourelorde: So then I my sisse in
my myndeserve the lawe off God/ad in my stess
he the lawe of synne.

The. viij. Chapter.

de are in Christ Jesu/which walke not afs
ter the flesshe: butt after the sprete. For the lawe
of the sprete/wherin is life thorowe Jesus Chrs
is thath delivered me from the lawe off synne/
and deeth. For what the lawe coulde not dowin
as moche as it was weake be cause off the fless
the similitude of synfull flesshe/and by synne das
mned synne in the flesshe: that the rightewesness
required of the lawe/myght be fulfilled in vs/
whych walke not after the flesshe: butt after the
sprete.

For they that are carnall / are carnally myns ded. and they that are spirituall are goostly mys nded. To be carnally mynded is deeth, and to be spiritually mynded is lyfe/and peace: becaus sethat the sless hymnde is emnyte agaist Gode For it is not obedient to the lawe of God/neths er san be. So then they that are geven to the

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Theepistleof. S. Paul.

Reffhe/cannotpleasegod.

Ipzete: Affso bethat the spect of God dwell in you. if there be eny man that hath not the specte of Christ the same is none of his. Af Christ be in you the body is deed be cause of synne: But the specte is lyfe for rightewesness afe. Where some deeth dwell in you: even he that raysed up Christ from deeth shall quicken your e mortall bodyes be cause that his sprete dwelleth in you.

Therfore brethern we are nowe detters / not to the fless he / to live after the fless he: Soriffyelis we after the fless he / ye must deve. But if ye more tifie the dedes off the body / by the helpe off the sprete ye shall live / for as many as are ledde by the sprete off God/are the sonnes of god. Sor ye have not receaved the sprete of bondage to feare eny moare / but ye have receaved the sprete off as dopcion where y we crye abba fatther. The same sprete certifieth oure sprete that we are the sonnes of god. yf we be the sones/we are also the sheres (the heyres I meane of god) and heyres anered with Christy fo be that we suffer to ged der/that we may e be glorified to gedder.

ferarenot worthy of the glory which shalbe shee wed apon vs. also the fervent desire of the creas tures abideth loxynge when the sonnes of God shall apere because the creatures are subdued to vanite agaynst their will: but for his will which subdued them in hope. For the very creatures shalbe delivered from the bondage off corrus

Onto the Romayns. So. ceviij.

pcion/into the glozious libertie off the sonnes of god. For we knowe that every creature groneth with vs also/and travayleth in payne even vns to this tyme.

the fyrst frutes of the spectemorne in oure selves and wayte for the adoption, and lote for the des liveraunce of oure bodies. For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? but ad if we hope for that we se not the do we with pas

cience abydeforit. Lyke wyse the sprete also helpeth our einfirmis ties. for weknowe nott / whatto despreas we ouaht: butthe spretemaketh intercession mighs tely for vs with gronyng? which canot be expres Mid with tonge. 2md he that searchith the herte Enoweth what is the meanynge off the sprete: for he mateth intercession for the faynt? accors dingetothe pleasure of god. for weknowe wele that all thynaf workeforthebest unto the that love god which also are called of purpose. for thosewhich hetnewe before healso orderned before that they shuld be lite fassioned unto the shape of his some that he myght bethe fyrst bes gotten sonne amonge many brethre. 117020per which he apovnted before them he alfo called. and which he called the also he instified, which beiustified them he also glorified.

What shall we then saye unto the sethynges?
If god be on oure syde; who can be agaynst us?
which spared not this awne sonne butt gave
hym for us all; Sowe shall he not with hym

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Theepiffleof. S. Paul.

geve vs all thyngs also? Who shall taye eny the yngeto the charge of goddes chosen? Bit is God that instifieth: who then shall condempne? Bytt is Christ which is deed ye rather which is rysen agayne which is also on the right honde of god

and mateth interceffion for vs.

all tribulacion? or anguyshe? or persecucion / other honger? other natednesse? other parell? other swearde? As it is written: For thy sate are we tylled all dayelonge / and are counted as she epe apoynted to be slayne. Aeverthelesse in all these thynges we overcome strongly thorow his helpe that loved vs. He and Jam sure that nesse ther deeth / nether lyse / nether angell / nor rule / nether power / nether thynges present / nether thiges to come / nether heyth / nether lowth / nesse thereny other creature shalbe able to departe vs from Goddes love / which is in Christ Jesu our relorde.

The. iv. Chapter.

that where in Christ and lyenott in that where in your concience beareth me wits nes in the holy goost that I bave grett hevynes, and continuall sorowein my hert. Sor I have wyshed my silfe to be cursed from Christ for my brethre which are my kynsme as pertayning to the stess which are the strahelites to who pers tayneth the adoption, and the glory, and the tess staments, and the ordinaunce off the lawe, and the service of God, and the promyses, whose als so are the fathers, and they of whome (as cocers

Onto the Romayns. So. cciv.

nynge the flesshe) Christ cam: which is Godovs

er all thynges bleffed for ever 2men.

peakenot thesethyngs as though the wors Des of God totenone effecte. Sorther are not all israhelites which cam off Israhel Tether are they all children stranght way be cause they are the seede of Abraha: But in Isaacshall thy sees debecalled that is to saye. They which are the dildzen of the fleshe are not the dildze of God. Butthe dildren off promes are counted the fees de. forthisis a worde off promes/ aboute this tyme will I come / and Sara shall have a sone. Tether was it so with her only: but also why en Rebecea was with chyldeby won / I meane by ourefather Isaac veerthechildren were bos rne when they had nether done good nether bad (that the purpose off God which is by eleccion, myghtstonde) it was sayde unto her not by the reason of workes but by grace of the caller the elder shall servethe vonger. Usitis writte: Jas cob heloved but Esau he hated.

tewesnes with god: God forbid. For he sayth to Moses: I will shewe mercy to whom Ishewe mercy: And will have compassion on whom I have compassion. So lieth it not then in a mans will or winninge but in the mercy of God. For the scripture sayth vnto Pahrao: Even for thys same purpose have I stered the vppe to shewe my power on the land that my name myght be declared thorow out all the worlde. So hath he mercy on whom he woll. And whom he woll he

maketh herdeherted.

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The epistle of Paul.

Thouwilt sayethen ontome: whythen blas meth he vs yett? For who can resist his will? Butt o man what arte thou / which disputest with God : shall the worke save to the workes man: why hast thou made me on this fassion? Sath nott the potter power over the clave even off the same lompe to make one vessell unto hos noure and another onto dishonoure? Loen foo/Godwillynge to shewe his wrath / and to make hys power knowen / suffered with longe pacience the vessels of weath orderned to dams nacion that he myght declare the riches off hys glory on the veffels off mercy/which he had pres payred unto glozy: that is to faye / vs which he called / nott off the iewes only / butt also off the gentyls. As he farth in Ofee: Twill call them my people which where not my people: and her beloved which was nott beloved. And it shall cometopasseintheplacewhereitwas sayd vns to them: Rearenott my people/that there shals be called the sonnes of the livenge god.

ber of the childre of Trael be as the sonde of the see/yet shall a remnaunt be saved. Ze simpsh seth the worde verely ad maketh it short i rightes wesnes. For a short worde will god make o erth And as Hayas sayd before: Except the lorde of sabaoth hadde left vs seede/we had bene made as Jodoma/ad had bene lykened to Gomorra. What shall we saye that the gens tyls which followed not right ewesness have over extaken right ewesness J mane the right ewesness

which cometh of fayth. Butt Israel which folos

But Esayas cryeth for Israhel though the nos

Onto the Romayns. So., cco.

med the lawe of rightewesnes/coulde not attays ne unto the lawe of rightewesnes. And wherfos re? Because they sought it not by fath: but as it were by the worlf of the lawe. For they have sts ombled at the stomblynge stone. As it to written Beholde I put in syon a stomblynge stone/and a rocke which shall make men faule. Ad none the at belove on hym shalle a shamed.

They. Chapter.

Rethzemy hertis desyre / ad prayer to god for Israelis that they myght be saved. For Ibeare them recorde that they have a fervent mynde to god warde / but not acordynge to knos wledge. For they are ignorant of the rightewess nes which is alowed before god / and goo about to stablishe their awnerightewesnes and there fore are not obedient vnto the rightewesnes who ich is of value before god. For Christis the ende of the lawe to instific all that beleve.

cometh off the lawe howe that the man which both the thyngs of the lawe shall live theri. But the rightewesnes which cometh off fayth spease the not this wyse: Saye nott in thyne hert: who shall ascende into heven? (That is nothynge else then to fetch Christ downe). Other who shall bescende into the deper That is nothynge else to fetch uppe Christ from deeth. But whatt say the the scripture? The worde is nye the even in thy mough and in thy n herth.

preache. For yf thou shalt knowledge which thy

25b üğ

Theepistle of Daul.

mought that Jesus is the lorde / ad shalt beleve with then hert that God raysed hym uppe from deeth thou shalt be safe. For the belefe off the hert instificth: and to knowledge with the mosugth maketh a man safe. For the scripture sas with: who so ever beleveth on hym / shall not be as shamed.

There is no difference vitwene the iewe and the gentyll. Sozwon is lozde of all/which is ris the unto all that call on hym. for who soever fire all call on the name of the lorde shalbe safe. Bos weshall they call on hym/ on who they beleved not?how shall they beleve on hym off whom the erhave northerde? howe shall they heare with out a preacher? And howe shall they preachers cept they be sent ? As hit is written : howe beaus tifullarethefete of them which brynge gladtys dyngf of peace and brynge glad tydyngf of gos od thynaf. But they have nott all obeved to the aospell. For Flayas sayth: Lordewoshall bes leve oure savinges ? Sothen fayth commeth by hearynge and hearynge commeth by the worde of god. But Jarethave they not therder 170 dos ut/their sounde went out into all londes: ad thes ir wordes into the endes of the worlde.

we or nott? Fyrst Moses sayth: I will provoke you forto envy by them that are no people and by a folishe nacion I will anger you. Flay as after that is bolde and sayth. I am founde off them that seed not after me. And against Israhel he sayth: All daye longe have I stretched forth

Onto the Romayns. Fo. ccyj

inphondes unto a people that beleveth not but speaketh agaynst me.

The . vj. Chapter.

Savethen: hath God cast awaye his peos ple: God forbid. Sozeven Iverelyaman Israhelite of the seed of Abraham and off the tribe of beniamin. God hath not cast awaye his people which het new before. Other woteve not what the scrip ture sayth by the mouth off Belis as howehespaketogod agaynst Israhel says inge: Lorde they have filled thy prophette and digged donne thyn alters: ad Jam lefte only ad they sete my deeth. Butt what sayth the answer off Godtohymagayne? Thave referved vnto me seven thousande men whych have nott bos wed their knees to baal. Even soat this tyme vs there a remnaut lefte thozow the eleccion of gras ce. Affhit be of grace then is it not by the defers vynge of workes. For then were faveour no fas veour. Affit be by the deservynge of workf/the is there no faveour. Sorthen were deserving no Defervynae.

that he sought. No but yet the elecció hath obtas vned hit, the remnaunt are blynded, accordynge as it is written: God hath geven them the spres off vnquyetnes: eyes thatt they shulde nott see and eares that they shulde not heare even vns to this daye. And David sayth: Lett their table be made a snare to take them with all ad an occeasion to faule and a rewarde vnto them. Lett their eyes be blynded that they se not: and ever

25 b v

The epistle of Paul.

bowe doune their bactes.

In I saye the: Bave they therfore stombled that they shulde but faule oly? God forbyd: but thos rowetheir faule is helth happened unto the gens tyls fortoprovote the with all. Wherfore yf the faule of the betheriches of the worlde: and the mynnyffhynge of them the riches of the gentyls: Sowemoche mozeshulde it be sooyf they all bes leved. I speaketo you gentyls in as moche as 3 am the apostle off the gentyle 7 will magnife myn office that I myght provoke the which are my flessheiad myght save some of the. Sozifthe castyngeawaye of the bethe reconcilynge of the worlde: what shall the receavinge of them bebutlyfe agayne fro deeth? Sozyfone pecebehos ly the whole heepe is holy. And if the rote be hos ly the braunches are holy also.

Though some of the braunches be broken of and thou beynge a wylde olive tree arte graft in among ethem and made part taker of the rote and fatnes off the olive tree bost not thy sylfe as gaynst the braunches. For yf thou bost thy syls ferremember that thou be are st not the rote but the rote the. Thou wilt saye then: the braunches are broken off that I myght be grafte in. This ou sayest wele be cause of vnbeleve they are broken of and thou stondest stedsast in fay the. Be not hye mynded but feare: seynge that god spas red not the naturall braunches less thaply he als so spare not the.

Deholde the Fyndnes ad rigorousnes of god:
on them which fell/rigorousnes: butt towardes

the fyndues yf thou continuciu his fyndues. 02

Onto the Romayns. So.coij.

elsthoushalt be hewen of and they yf they byde nott still in unbeleve shalbe graffed in agayne. For God is of power to grafte them in agayne. Sor yf thou wast cut out of a natural wilde olis vetree, and wast graffed contrary to nature in a true olyve tree: howe moche more shall the nas turall braunches be graffed in their awne olyve

tree adarne.

you my breshren (lest ye shulde be hid fro you my breshren (lest ye shulde be wysein youre awne consaytes) that partly blyndness ys haps pened in Israhell with the fulnes off the gens tyls be come i. And so all Israhel shalbe saved. as it is written: There shall come oute of Syon hethat doth deliver, and shall turne awaye the vingodlynes of Jacob. And this is my testamet unto them, when I shall take awaye their syns nes. As concernynge the gospell. They are enes nies for youre sakes; but as to dynge the elección they are loved for the fathers sake.

For verely the gyftes and callynge of god are somethat it cannot repent hym of them. for los te/as ye in tyme passed have not beleved God/yet have nowe obtained mercy thorow their vas belefe: even so nowe have they not beleved the mercy which is happened vato you. That they also may cobtain emercy. God hath wrapped all nacios i vabeleve/that he myght have mers

cyonall.

Enowledge of God: howe incomprehensible are his indgements / and hys wayes unserthable.

The Epistle of S. Paul.

Sorwho hath knowen the mynde off the lorde? or who was his counseller? other who hathe ges ven unto hymfrest that he myght be recompens sed agayne? For of hym and thorowe hym ad unto hym are all thyngs. To hymbe glory for exper Amen.

The vij. Chapter.

Beseche you therfore brethre by the mercis fulnes of God/that ye make youre bodyes aquicke sacrisse holy and exceptable onto God which is youre resonable servynge off god. and fassion nott youre selves lyke onto this worlde: But be ye chaunged in youre shape by the renus ynge of youre wittes/that ye may este what the ynge that good/that acceptable/ and perfaicte will of god is. For I saye (thorowethe grace the at onto me geven is) to every man amonge you/that no man esteme off hymhlse more then it beseometh hym to esteme: But that he discretely ins dge off hym silfe accordynge as god hath dealte to every man the measur of faith.

all members have not one office: So we beyinge many are one body in Christ: and every ma (as mogeoure selves) one anothers members. Ses yinge that we have divers gystes accordyinge to the grace that is given vinto vs/yf eny man has verhe gystroff prophesy/letthym have it that it be agreen gento the fayth. Let hym that hath an office/wayte on his office. Let hym that tes teatheth take bede to his doctryne. Let hym that

Onto the Romayns. Jo., cevif.

erhorteth geve attendaunce to his erhortacion. Af eny ma geve lett hym doit with singlenes. Let hym that rueleth doit with diligence. Af eny man shewe mercy lett hym doitt with thers

fulnes

gettlovebewith out diffimulacion. Zateth atwhich is evyll and cleave unto that which is good. Befynde one to another/with brotherly love. In devende honoure do one before anos ther. Let not that busynes which ve have in hos de betedious to vou. Befervent in the sprete'. Applyeyoure selves to the tyme. Reiorce in hos pe. Bepacientin tribulacion/continue in prays er. Distribute onto the necessite off the sayncts. Blesse them which persecute you. blesse but cous rfenott. Bemery withthem that are mery. wes pewith them that wepe. Be off lyfe affeccionos netowardes another. Benotthyemynded but mate voure selves equall to them off the lower forte. Benot wyfe in voure awne opinions. Res compence to no man evyll for evyll. Provydeas forehonde thyng? honest in the sight of all men. yf itt be posible / yet on youre parte have peace with all men.

Derly beloved avenge nott youre selves butt geveroume vnto the weath of god. For it is wes itten: vengeaunce is myne and I will rewarde

saith the lorde.

Terfozeyf thyn enemy honger fede hym: yfhe thurst geve hym drynte. For in sodoynge thou shalt heape coles off fyre on hys heed: Be nott overcome off evyll: Butt overcome evyll with goodnes.

The Epistle of S. Paul.

The.viij. Chapter.

Etevery soule submitt hym sylfevnto the auctoritie off the hyer powers. There is no power but of God. The powers that be are 025 deyned off God. Whosoever therfoze resysteth power resisteth the ordinaunce off God. They thatrefift/shall receave to them silfe damnacis on. Forruelars are nott to be feared for acod workf but for evyll. Wilt thou be with out feare of the power? Dowelethen: and so shalt thou bepraysed off the same. Sor he is the minister of god forthy welth. Butt and yffthou do evyll then feare. for he beareth not a swearde for nous aht.for heis the minister off god / to tate venges aunce on them that do evyll. Wherfoze ye must nedes obey / nott for feare off vendeaunce only: but also because of coscience. Even for this caus sepayeyetribute. Soz they are goddes minifts ers/servyndeforthesamepurpose.

bute to whom tribute belongeth: Custom to who custom is due: feare to whom feare belongeth: honoure to who honoure pertayneth. Owe no thinge to eny man: but to lowe one another. For hethat loveth another fusilleth the lawe. Lor these comaundements: Thou shalt not committ advoutry: Thou shalt not trill: Thou shalt not steale: Thou shalt not beare falce witnes: Thou shalt not despres and so forth yf there be eny ots the sayinge: Love thy ne neghbour as thy sife. Love butteth not this sees bour test hou shalt not this sayinge: Love thy ne neghbour as thy sife.

Onto the Romayns. So. ccviiij

vethefulfillynge off the lawe.

that it is tyme that we shulde nowe awake oute offslepe. For nowe is our e helth nerre the when we beleved. The nyght is passed and the daye is comenye. Lett vs therfore cast awaye the dedes off darcknes, and lett vs put on the armour off light. lett vs walke honestly as it were in the day yelight: nott in eatynge and drynkynge: nether in chamburynge ad wantannes: nether in stryke ad envyinge: but put ye on the lorde Jesus Cherist. And make not provision for the stells to fulfill the lustes off hit.

The viiij. Chapter.

In that is weake ithe faith / receave vns to you nott in disputynge and troublynge hys conscience. One beleveth that he may eate all thynge. Another whych ys weake eateth earbes. Let nott hym thatt eateth / despyse hym thatteateth nott. And lett nott hym whycheas teth nott indge hym thatteateth. For God has th receaved hym. What artethou that indgest another mannes servaint? Whether he stons de or faule / thatt pertayneth vnto hys master. Ree he shall stonde. For God is able to make hym stonde.

and daye: another man counteth all dayes as lyfe. Se that no man waver in hys awne mynde. Se that observeth one daye more then another / doth ytt for the lordes pleasure. 2110

The epistle of Paul.

ther/doeth it to plase the lorde also. Zethat eas teth doth it to plase the lorde for he geveth god thankf, and he that eateth not eateth not to ples ase the lorde with all and geveth god thankf. For none of vs liveth his awne servaut, as also none of vs dyeth his awne servaut. As me lived we dye at the lordes will. Whether we live therfor or dye/we are the lordes. For Christ therfore dyes and rose agayne/as revived that he shulde be lorde both of deed and quicke.

other why doest thou then inogethy brother? We shall all be brought before the indgement seate of Christ. For it is written: As truely as I live sayth the lorde all knees shall bowe to me and all tonges shall geveknowledge to god. So she all every one off vs geve a comptes off hymsilfe to God. lett vs nott therfore indge one another

eny more.

Romblingeblocke/oran occasion to faule in his brothers wave. For Iknowe/and surly beleve in the lorde Jesus/that there is nothynge come men off hit silfer but unto hym that sudgeth it to be commen/to hymit is commen. Afthy broths er be greved with thy meate/now walkest thou not charitablye. Destroye not hym with thy mes ate/for whom Christ dyed. Suffer ye not that your etreasure be evyll spoken of. For the kyngs dom off god is not meate and drynke/but right twespenses/peace and soye/in the holy goost. For

Theepistle of Paul. fo. ccvv.

whofoever in thefe thynges ferveth Christ ples

ee: and thyngs wherwith one maye edyfre and ther. Destroye not the work off God for a lytell meates sake. All thyngs are pure: butt it is ex wyll for that man / which eateth with hurte off his concience. Sit is good nether to eate fless he nether to drynke wyne/nether enythynge/whes rby thy brother stombleth / other falleth / or is made weake. Sast thou fayth? have it with thy sife before god. Sappy is he that condempneth not hym sife in that thynge which he aloweth. Sor he that maketh conscience / ys dampned if he eate: Because he doth it not off fayth. Sor what so were is not off fayth / that same is synne.

The. vv. Chapter.

Ewhich are stronge ought to beare the fraylnes of them which are weake, and not to stonde in our eawne consaytes. Let every ma please his neghbour vnto his welth and edis fringe. For Christ pleased not hym silfe: but as it is written: The rebukes off them which rebus ked the fellon me. What soever through are was itten afore tyme, are written for our elearninge that we thorowe pacience and comforte off the scripture shulde have hope.

God which is lorde of pacience ad consolació/ geve unto every one of you/that ye belyte myns ded won towards another after the insample of JesuChrist/that yeall agreynge toged dermas

E c

The epistle of Paul.

vewith one mouth eprayse god the father of oure lorde Jesus. Wherfore receave ye one another as Christreceaved vs/to the prayse of god.

of the circumcifio for the trueth of god / to cofers me the promyses made unto the fathers. And let the gentyls prayse God for hys mercy. As itt is written: For this cause I will prayse the among ge the gentyls / and singe in thy name. And agas yne he sayth: ye gentyls reioyse with hys people. Agayne/prayse the lorde all ye gentyls / and las ude hymall nacions. And in another place Fasias sayth: there shalbe the rote off Jesse / and he that shall rysetoray gne over the gentyls: in his shall the gentyls trust. The god of hope fill you with all toyead peace in belevynge / that ye mas ye be ryche in hope thorowe the power of the hos ly goost.

Inv sisseam full certified of you my brethre that ye youre selves are full of goodnes and fils led with all knowledge, and are able to counsell won another. Neverthelesse brethren I have somewhat boldly written unto you as won that putteth you in remembraunce. For the grace which is geven me off God for this purpose that I shulde be the minister off Jesu Christ as monge the gentyls and shulde minister the glast detydyngs off God/that the gentyls myght be an acceptable offeringe/sanctyfyed by the holy goost. Thave therefore wherost I may exceed in Christ Jesu/in tho thyngs whych pertayne to God. For I dare not speake offeny off tho thyns ges which Christ hath nottwrought by me (to

Onto the Romayns fo. ccvvi

enake the gentyls obedient) with worde and des desin myghty sygnes and wonders by the pos wer of the sprete off God so that from Jerusas lem and the costes roude aboute onto Illivicus Thave filled all countres with the gladde tyde

yngf of Chaift.

spell not where Christ was named lest I shuld have bilt on another mannes foundacion: butt as it is written: To who he was not spoken of they shall se : and they that herdenott shall vn! derstonde. For this cause Thave bene oftelet to come unto you: but now seynge Thave no moas re to do in the secountres and also have bene des syrous many yeares to come unto you when Thall take my sorney into spayne / Twill come to you. I trust to se you in my sorney ad to be bros ught on my waye thither warde by you after the at Thave some what enjoyed you.

the saynctes. For it hath pleased them off Mas cedonia and Adhaia/tomake a certayne distrist bution apon the poversanctes which are at Jeskusalem. Sitt hath pleased them verely/ and their detters are they. For yff the gentyls be made parte takers off their spirituall thynges/their dutyc ys to menister unto them in carnall thynges. When Thave performed thys/and have shewed them this frute/I wyll come bas ckeagayne by you into spayne. And Jam sus tewhen I come/thatt I shall come with abos undannce off the blessynge off the gospell off

Chaift.

Ccq

The epistle of Daul.

The seche you brethre for ourelorde Jesu Che ristes sake and for the love of the sprete that ye helpe me in my busynes / with your prayers to god forme that I maye be dely vered from the which beleve not i Jewry, and that this my sers vice which I have to Jerusalem maye be accepted to the sancts that I maye come unto you with toye by the will off God and maye with you be refreshed. The God off peace be with all you I men.

The woj. Chapter.

Comendeunto you Phebeoure suffer (whs ichis a minister of the cogregacion of Chens crea) that ye receave her in the lorde as it becos meth faynctf and that ye affifther in whatfoes ver busines she neadeth of voure avde. Soz she hath suctered many and myne awne silfe also. Grete Prisca and Mouila my belpers in Chaift Jesu: which have for my lyfelayde doune their awne nect f. vnto whom not Jonly gevethantf: but also all the congregacios of the gentils. 24% Femple drete all the company that is itheir hos uffe. Salute my welbeloved Ppenetos/which isthefyritfruteamongethem of Achaia. Grete Mary which bestowed mochelabour o vs. Sas lute Andronicus/and Juniamy cosyns/which were presoners with mealfor which are weletas Fen amongethe apostles and werein Christbes foreme. Grete Amplias my beloved inthe lors de. Salute Prba oure helper in Christiad Sts adys my beloved. Salute Apellas approved in Christ. Salutethe which are of Aristobolus

Onto the Romayns fo. ccyvij.

them of the housholde of Narcissus which are it the lorde. Salute Triphena ad Triphosa/who ich wemen iabour in the lorde. Salute the belos ved Persis/which laboured moch in the lorde. Salute Rusus chosen in the lorde/and his most ther and myne. Grete Usincritus/Phlegon/Sermas/Patrobas/Mercurius/and the brest thren which are with them. Salute Philologus and Julia/Nercus and his sister/and Olims pha/and all the saynets which are with them. Salute won another amonge youre selves with an holy kysse. The congregacions of Christ salus tevou.

Toeseche you brethre markethem which caus sedivision and geve occasions of evill contrary to the doctryne which ye have learned; and avos you them. For they that are suche serve nott the lorde Jesus Christ: but their one vellyes. And by sweet preachyngs ad flatterynge wordes des ceave the hertes of the innocetes; for your obes dience ys spoken off amonge all men. Jam glad no dout off you. But yet J wolde have you wyle vnto that which is good. And to be innocent as concernynge coyll. The God off peace shall tree ade Saran under your fete in shorte tyme. The grace off our elorde Jesu Christ be with you.

Thimotheus my worke felow, and Lucius, and Jason, and Sopater, my kynsmen salute you. I Tercius salute you, which wrote thyses pistle in the lorde. Gaius myn hoste and the hos ste off all the congregacions saluteth you. Eras stus saluteth you, the chamberlayne off the cite.

C c iij

The epistle of Paul.

And Quartus a brother saluteth you. The ges ace off oure lorde Jesu Christ be wyth you all Amen.

To hymthatris off power to stably the you accordyngeto my gospell wher with I preache Jelus Chaift in openynge off the mistery who ich was kept cloffe sence the worloe began. and nowe is openned at thys tyme ad declared in the scripturs of pros phely by the commaundes met of the everlastuns gegod/tosterepps pe obedience to the faythe publis Mhed amos de all nacios: To the same god/whych alone is wife be prayfethos rowe Jesus Christ for ever Ame.

Tothe Romayns.

Sent from Chorrinthum by Phebe, hethattwas the minister vns to the congregacion at Chenchrea. So. ccpviij.

ul the Apostle to the Co2/

The fyrst Chapter.



Aul by vocació the Apolation Jesus Christ thorowe the will of god ad brother Sostenes Onto the congregació of God which is at Corrinthum. To the that are sanctifyed in Jesus chris

on the name of oure lorde Jesus Christ in every place both of theirs and of oures.

Grace be with you and peace from God oure father/and from the lorde Jesus Christ.

forthe favour of god which is geve you by Jes sus Christ that in all thigs ye are maderyche by hi in all speache and in all knowledge (even as the testimony of Jesus Christ was confermed i you) so that ye are behynde in no gyft and was yte for the aperynge off our lorde Jesus Christ which shall strengthe you unto the ender that ye may be blamlesse in the daye off our lorde Jesus Christ. God is faythfull by whom ye are called unto the fellishyppe off his sonne Jesus Christe our lorde.

Jbesecheyoubzethzeithenameofourelozde

Jesus Christ/that yeall speake one thynge/and that there be no diffencion amogevou: but beve perfect in one mynde/and one meanynge, hit is Thewed unto me (my brethzen) off you by them that are of the house of Cloe that there is stry's feamongeyou Ispeake of that which every one of you sayth: Iholde of Paul Another sayth: Tholdeof Apollo: Another farth: Tholdeoff Cephas:ad another fayth I holde of Christ. 28 Christ devided : was paul crucified for youtos ther were ye baptised in the name of Paul: Iths anke god that Jeristened none of you but Cris spus and Gains lesteny shulde savethat Jin mynamnenamehadbaptised. Ibaptised also the house of Stephana. Forthermore knowe 3 not whether I baptifed eny man or noo.

ache the gospell not with wisdom of wordes / lest the crosse of Christ shulde have bene made of none effecte. For the preachynge off the crosse is to them that perishe folishnes: but unto us who ich are saved it is the power off God. For it is written: I will destroye the wisdome of the wyse and will cast awaye the understondynge of the prudent. Where is the wyse man: where is the sudent. Where is the sarcher of this worlde thas th not god made the wisdom of this worlde folis should be made the wisdom of this worlde folis should be made the wisdom of this worlde folis should be made the wisdom of this worlde folis should be saved and made the wisdom of this worlde folis should be saved the wisdom of this worlde folis should be saved the wisdom of this worlde folis should be saved the wisdom of this worlde folis should be saved to the wisdom of this worlde folis should be saved to the wisdom of this worlde folis should be saved to the wisdom of this worlde folis should be saved to the wisdom of this worlde folis should be saved to the wisdom of this worlde folis should be saved to the wisdom of the worlde folis should be saved to the wisdom of the worlde folis should be saved to the wisdom of the worlde folis should be saved to the wisdom of the worlde folis should be saved to the wisdom of the wisdom of the wisdom of the worlde folis should be saved to the wisdom of the wisdom of

Soz when the worlde thorow wisdom knew not god in the wisdom of god: it pleased god the row foliss hnes off preachynge to save them that beleve. Sor the iewes require a signe and the grekes set easter wisdom. but we preach Christ

To the Corzinthians fo. cepip.

and unto the greef folishnes: but unto them ws hich are called both of Jewes and greef we pres ache Christ the power of god/and the wisdom of god. For Godly folyshnes is where then ment 21nd godly weafnes is stronger then are men.

1123rethernloke on your eallinge howethat not many myfemen after the fleffhe not many mygs hty/notmany of hye degre are called: But God hath chosen the folyshe thyngs off the worlde! to confounde the myfe. ad hath chofen the weate thynaf of the worlde to confounde thynaf whis d) aremyghty. And vilethyngf off the worlder and thyngf which are despysed hath god chosen vee and thynas of no reputacion forto bzynge to nought thyngf off reputacion / that no fleffhe shuldereioycein his presence. ad onto him perts ayneye/in Christ Jesu/which off god is made pnto vs wisdom ad also rightewesnes / and sas nctifiynge/and redempcion. that acordynge as itis written : he which reiorfeth / shulde reiorce inthelorde.

The . ij. Chapter.

ingloriousnes of wordes or of wisdom/h/s
ewynge unto you the testimony of God. Nether
shewed I my silfethat I knewe eny thynge ams
ongeyous ave Jesus Christ/even the same that
was crucified. And I was among eyouin weak
tnes/and in frare/and in mode tremblynge.
And my wordes/ad my preachige were not wis
thentysynge wordes of mannes wysom: but in

shewyngeofthesprete and of power that youre fayth shulde nott stonde in the wisdom off men

but in the power of god.

em that are perfaicte: not the wisdo of this wors loe nether off the ruelars off this worlde (which goeth to nought) but we speake the wisdom off god/which is in secrete and lieth hid/which god ordeyned before the worlde vnto oure glory: who ich wisdom none of the ruelars of the worlde kns ewe. For had they knowen it/they wolde not has vecrucified the lorde of glory: but as it is writted the eye hath not sene/and the eare hath not hes roe/nether have entred into the herte of ma/the thynges which god hath prepared for them that love hym.

But God hath opened them unto us by hys sprete. Sorthe sprete searcheth all thyng? vee the bottom of goddes fecretf. for what matnos weththethyngf of a ma: savethe sprete off a ma whiche is with in hym? L'ven so the thynaf off god knoweth no man but the sprete of god. and we have nott receaved the sprete off the worlde: but the sprete which commeth of god for to knos wethethyngsthat are geveto vs vf god/which thyngfalso wespeake not ithe conynge wordes off mannes wifdom but with the conynge wors des off the holy gooft / makyngespretuall copas resons ofspretuall thyngs. For the naturall ma perceaveth not the thyngf off the sprete off god: Sorther are but folyffhnes onto hym. nether ca he preceave them be cause he is spretually exas wyned: but he that is sprituall discusseth all the

To the Corrinthyans. So. ccvv.

yngs:yet he hym silfe is iud ged off no man. For who knoweth the mynde of the lorde other who shall iforme hym? but we understonde the myns de off Christ.

The. iij. Chapter.

17d I coulde not speake onto you brethren Mas unto spirituallibut as unto carnalleus en as it were onto babes in Christ. I gave you mylke to daynke and not meate. Soz ye then were not ftronge/noo nether yet are ftronge. Sozyeas reyet carnall. As longe verely as there is amos gevouenvyinge/stryfe/and dissencion: areve not carnall and walke after the maner of men? Aslougeas one sayth: Tholde of Paul and ans other/Jamofapollo.areyenotcarnall:What is Paul?whatthigeis apollo? but ministers by whoneye beleeved even as the lorde gave every man grace. Thave planted: Apollowatred: but god gavetheincreare. Sothen netheris heths at planteth env thynge/nether he that watreth: but god which gave the increace.

ther better then the other. Every man yet shall receave his rewarde acordynge to his labour. We are goddis labourers: ye are goddis husbs and ye reare goddis byldynge. Acordynge to the grace of god geve vnto me as a wyse bilder have Jlayde the foundation another hath bylt thero: but let every matake hede howe he bildeth apon. For other foundation can no namlaye then that which is layde which is Jesus Christie Refery man bilde on this foundation golde.

silver/precious stones/tymber/have/or stubler every manes worke shallapere, for the daye she all declareit/and it shalbe shewed in fyre/and the fyre shall trye every mannes worke what it is. A feny mannes worke that he hath bylt apo byde/he shall receave a rewarde. A feny manes worke burne/he shall suffre losse; but he shalbe safe hym sylfe, neverthelesse yet as itt were those row fyre.

Areyenottware that yeare the teple of god/ and howethat the sprete of god dwelleth i you? Afeny man defylethetemple of god / hym shall god destroye. Sorthetempleoff Godis holy which temple areye. Lett no man deceave hym silfe/yf eny man seme wyseamonge you let him beafoleinthys worlde that he maye be wyfe. Sorthewisdom of this worlde is folyffnes with God. for it is writen: Ze compafeth the myfein their craftynes. And agayne God knoweth the thoughtes of the wysethat they be vayne. Thers fore let no man reioyce in men. Soz all thyngf as reyoures/whether it be Paul /other Apollo/05 ther Cephas: wether it be the worlde other lyfe. other deeth / whether they bepresent thyngioz thyngs to come: all areyoures / and ye are Chais ftes/and Chriftis goddis.

The . iiij. Chapter.

Etmenthis wyseesteme vs/eve as the mis nisters of Christ/ad disposers of the secres thos god. furthermore it is required of the dispos fersthat they be sounde faithfull. With me is it but a very smale thige/that I shulde be indged to the Corrinthyans. fo. ccppi.

of you other of mas daye. To Jindge not myn awne silfe. Iknow nought by my silfe: yet am I not therby instified, hit is the lorde that indgeth me. Therfore indge no thynge before the tyme vntill the lorde come which will lighten thyngs that are hid in dardnes: and open the counsels of the herts, and then shall every mahave prays se off God.

These thigs brethren Thave described in myname person and Apollos: for youre sats that ye myght learne by vs that no man counte off hymsilfe beyonde that which is above written: that one swell nottagaynst another for eny mas no cause. For who perferreth the? What hast thou that thou hast not receaved: of thou have receaved it: why rejoylest thou as though thou haddest not receaved it: Towe ye are full: nowe ye are made rych. ye raygne as tyngs with out vs: ad I wold to god ye did raygne that we mys ght raygne with you.

are apostles/for the hynmost offall / as it were men apostted to deeth/for we are a gastingstos ete unto the worlde / and to the angels / and to me/we are foles for Christes sate/ad yeare mys se thorow Christ: we are weate / ad ye are stross ge. ye are honorable and we are despised. Even unto this daye we honger and thyrst / and are nated and are bossetted with sistes / and have no certained wellynge place / and labour wors tynge with our cowne hondes. We are revised / and yet we blesse, we are persecuted / and suffer it. We are evill spoten off / ad we praye, we are it. We are evil spoten off / ad we praye, we are

made as it were the filthynes off the worlde the ofscowrynge of all thiges / evento thys tyme. write not these thyngf to shame you: but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ: vet havevenott many fathers, In Christ Jefu-3 have begotten youthozowethe gospell. Wher4 fore Toefpreyou to counterfayteme. for this cause have Isent unto you Timotheus which is my deare sonne and faithfull in the lorde ws bich shall put you in remembraunce off my was ves which Thavein Christ even as I teachers ery wherein all congregacions. Some swell as though I wolde come no more at you: but I ws ill come to you shortely yf god will and will ins owe/not the wordes off them whiche swell / but the power. Forthekungdom off God is not in wordes/butinpower. What will ye? Shall 3 come unto you with a rodde or els in love and in the sprete of metenes?

The. v. Chapter.

Zere goeth a commen saynge that there is fornicació amonge you / ad soche fornicas ció as is not once named amonge the gentyls: the at won shulde have his fathers wyfe, and ye swell and have not rather sorowed / that he which hath done this dedemyght be put from amoge you. For I verely as absent in body/even sopre esent i sprete have determined all redy (as those ugh I were present) of hym that hath done this dede in the name of our lorde Jesu Christ whe eave are gaddered to gedder ad my sprete with

To the Corunthyans fo. ccypij.

the power off the lord Jesus Christ to deliver hym unto Satar for the destrucció of the stesshe that the sprete maye be saved in the daye off the

lorde Jesus.

Doure reioyfynge is not good. Anoweve not that a lytell leven sowereth the whole love of dos werpourgetherforetheoldeleven/thatyemaye benewedoweas yeareswete breed. for Christ oure efter lambeis offered vppe for vs. Therfos relet vs fepe holydaye not with olde leven nes ther with the leve of maliciousnes ad wickednes but with the swete breed of purenes and trueth : morte unto you in a piftle that ve shulde not copany with fornicatours . 2nd 3 meante nott atall of the fornicatours of this world other off the cove teous/or of ertorfioners other of theys dolaters: forthen muste ve nedes have gone ont of the worlde: but now Thave written vnto you that ye copany nottogedder. Afeny that is calls ed a brother/be a fornicator/or coveteous/or a worshipper of ymages other a raylar other a deonkard of an ertorcionar: with hym that is sochesethatyeeatenot. Forwhathave Itodo to indgethe which are with out? Dove not indge the that are with in? The that are with out god Shall iudge. Putawayefrom amonge you that evell parsone.

The .vi. Chapter.
Owedare one of you havynge busines with another gootolawe under the wicked?
Ad not rather under the sancts? Do ye not know that the sayncts shall sudge the worlde? Af the worlde shalls sudged by your are yenott goode

The furst epistle of Daul.

mought to indge smale tryses. Anowevenot he we that we shall indge the angels? So we mode more more we indge thyngs that pertayne to the lyfe? If ye have indge mets off wordely matters/take the which are despised the congregació as make them indges. This I saye to youre shame As there otterly nows se man amonge your why at not one attall? that caindge bitwene brother kd brother? but one brother goeth to lawe with another; and that under the unbelevers?

Towetherfore is there viterly a faute amons gevous because ye goo to lawe one with another Why rather suffer ve not wronge? why rather Suffre ye not youre selves to be robbed: Maye ve voureselves do wronge/ad robbe: and that the brethre. Dovenot remember howe that the vus righteous shall not inheret the tyngdom of god? Benot deceaved. For nether fornicators neths erworshyppers off ymages nether whormons ders nether weatlingf nether abufars of them Telves with the mantynde nether theves /ne ther the coveteous nether drofardf nether cus rfed speakers / nether pillers / shall inheret the Eyngoom off god. And socheware ve verely:but veare wellhed : ye are sanctified : ye are inftified bythename off thelorde Jefus: 2ind bythefps rete of oure God.

gf are not profitable. I maye do all thyngf: bat I will be brought under nomans power. meas tes are orderned for the belly and the belly for meates; but God shall destroy bothe hym and them. Let not the body be applied unto forms

to the Correnthyans. So.ccypiis.

cacion/butt unto the lorder and the lorde unto the body. God hath rayled uppe the lorder and shall rayle us uppe by his power. O ther remes beryenotte that your bodyes are the members of Christe? Shall I nowe take the members off Christe and make them the members of an hars lott? God forbid. Do ye nott understonde that the whych coupleth hym silfe with an harlotte is become one body. For two (sayth he) shalbe of nesself.

Sk fornicacion. All synnes that a mã dothes are with out the body. Butt he that is a fornicas tor synneth agaynst his awne body. Anoweve not howethatt youre bodyes are the temple off the holy goost swhich is in you swhom he have of Godsand howethat ye are not youre awner for yeare dearly bought. Therfore glorifyeye god i youre bodyes and i youre spretes for they are goddis.

The. vij. Chapter.

tentome: Kittis good for a man nott to touche a woman. Neverthelesse to avode fornis tacion lettevery man have his wyfe; and lett every woman have her husbande. Lettheman geve unto the wyfe due benevolence. Lykwyse also the wyfe unto the man. The wyfe hath nott power over her awne body; but the husbande: And lykewyse the man hath not power over his awne body; but the husbande: Sind lykewyse the man hath not power over his awne body; but the wyfe. Withdrawe not youre selves one from another excepte it be with cons

DO

sent for a tyme/forto geve youre selves to fastys
nge and prayer / and afterwarde come agayne
to the same thynge/lest Satan tempt you for you

Breincontinency.

ment. For I wolde that all men were as I my suffe am: but every man hath his proper gifte off god won after this maner / a nother after that. I saye unto the unmaried men / and widdowes: it is good for the yf they aby de even as I do: but ad yf they cannot abstayne / let them mary. For it is better to Mary then to bourne.

lorde: that the wyfe separate nott her silfe from the man, yf she separate her silfe let her remays nevnmaried or be recociled unto her husbans deagayne. And lett not the husbande put awas

vehis wyfefrom hym.

otheremnauntspeake Jad nott the lorder off eny brother have a wyfethat beleveth nott/ yf she be content to dwell with hym/lett hym not putt her awaye. And the woman which hath to her husbande an infidell/yff he consent to dwell with her/lett her nott putt hym away. For the vnbelevynge husbande is sanctifyed by the wyffe; and the vnbelevynge wyfe ys sanctifyed by the husbande. Or els were youre dyldren vns elene; but nowe are they pure. Butt and yff the vnbelevynge departe/lett hym departe. Abros ther or a suffer ys not in subjection to socke. God hath called vs in peace. For howe knowest thou o woman/whether thou shalt save thy husbans deor not: Other howe knowest thou on say her

To the Corrinthyans. So. ccypicij.

ther thou shalt save the myfe or not? but even as

god hath diftributed to every man.

Mas the lorde hath called every person so let hi malte: ab fo orden Jin all congregacions, yfeny man be called beynge circumcifed let hyin adde nothyngetherto.yfeny becalled vncircumcifed: let hymnot be circumcifed. Circumcifio is noths vnae. vncircifio is nothynae: but the keppyna ofthecomannoments of godis altogedder. Let every man abide in the same state werin he was called. Arte thou called a servaunt ? care not foz hit. Weverthelesseifthou mayst befre vieitras ther. for hethat is called in the lorde beynge a fervaut/is the lordes freman. Lytwyfe hethat is called bevnde fre / is Christes servaunt. De are dearly bought benot menes fervautf. Bres thren lettevere man wherin he is called therin abrde with god.

oment of the lorde: yet geve J counsell as wo the athath obtayned off the lorde to be faithfull. I suppose that it is good for the present necessite, for it is good for a maso to be. Arte thou boude unto a wyfer set enot to be lowsed. Arte thou lowsed fro a wifer set enot awyfe, but adyf thou take a wyfer thou hast not sinned. Lykwyse if a virgin mary she hath not sined: neverthelesse society all have trouble itheir fless but I faver you.

This save I brethre the tyme is shorte. Bitt remayneth that they which have wyves be as though they had none: ad they that wepe be as though they wept not: ad they that reionce be as though they reionsed nott: And they that bye

Dd Ä

beasthough they possessed not: And they that visse sthis worlde, be as though they vsed it not: Sorthe fassion of this worlde goeth awaye.

man careth for the thyngs of the lorde / howe he maye please the lorde: but he that hath maried / careth for the thyngs off the worlde / howe he maye please his wyfe. There is difference bitws ene a virgen and a wyfe. The single woman cas reth for the thyngs of the lorde / that she maye be pure both in body and also in sprete: but she the at is maried / careth for thyngs off the worlde / howe she maye please her husbad. This speake I for your e proffit / not to tangle you in a snare: but for that which is honest and comly vnto you and that ye may equyetly cleave vnto the lorde with out separacion.

Afeny man thynke that it is vncomly for his virgen if the passe the tyme off mariage and iff so nederequire let hi do what he listeth he syns neth not: let them be coupled i mariage. Tevers the lesse he that purposeth surely in his herte having enone nede: but hath power over his as wne will: and hath so decreed in his herte that he will kepe his virgen doth wele. So then he that ionneth his virgen in mariage both wele. 21nd

willkepehis virgen ooth wele. So then hethat ionneth his virgen in mariage doth wele. And hethat ionneth not his virgen in mariage doth better. The wyfeis bounde to the lawe as longe as her husband liveth. Af her husbande slepe. The is at her liberte to mary with whom she wolk

only in the lorde, but she is happiar yf she so abs yde in my indigment. And I thynke verely that

Thavethe sprett off God.

Tothe Cozinthyans. Fo. ccopb

The viij. Chapter.

me are surethat we all have knowledge.

Anowledge maketh a man swell: but love edifiseth. yf env man thynke that he knoweth env thys nge/he knoweth nothynge yett as he ought to know e. but yff env man love god/the same is known.

wennfhym.
To speake of meate dedicat unto ydols/we as
resure that there is none ydoll in the worlde: ad
that ther is none other god but one. 2snd though
there be that are called goddes/whether in he s
ven other in erth (as there be goddes many and

lordes many) but onto vs is there one god/whi ich is the father/off whom are all thynges, and we in hym: ad one lorde Jesus Christ by whom

are all thyngf/and weby hym.

Me supposit that their is anydoll vntulthis hos ure and eate as off a thynge offered vnto the yds ole and so their consciences beynge yet weake are defyled. Meate maketh vs not accepted to god: Nether yff we eate are we the better: Nets her yf we eate not are we the worse.

Buttake hedethat youre libertie cause nott the weaketo faule. For yf some man sethe which hast knowledge sitt at mate in the ydoles temple shall not the conscience off hym which is weake be boldened to eate those thyngs which are offered unto the ydole? And so thorow thy knowleds ge shall the weake brother perishe for whom che rist dyed. When we synne so agaynst the brethre

Do in

and woude their weake consciences/wesynne as gaynst Christ. Wherfore yf meate hurt my bros ther/I will eate no stess he whill the worlde stos deth/be cause I will not hurte my brother.

The.iv. Chapter.

Inot sene Jesus Christoure lorde? Are not ye my workein the lorde. Af I be nott an As postle unto other/yet am I unto you. For the ser ale off myne Apostleshippe are ye in the lorde. Myneanswer to them that are me / is this: Fas newe not power to eate and to drynker other has newe not power to leade about a sister to wyfe as wele as other Apostles/ and as the brethren off the lorde/ and Cephas? Other only I and Barnabas have not power this to do? who gos eth a warfare eny tyme art his awne cost? who planteth a vynearde and eateth nott of the frus teror who fedeth a flocke and eateth nott off the mylker.

or saye I thesethigs after the manner of men? or sayth nott the sawe the same also? For ittys writtein the sawe of Noses: Thou shall not mos sell the mouth of the ore that treadeth out the cos rne. doth god take thought for oren? other sayth he it nott all togedder for oure sakes? For oure sakes no doute this is written: that he which eas reth shulde eare in hope: ad that he which throw sheth in hope shulde be part taker of his hope. If we some onto you spiruall thyngs: is it agres ate thynge of we reepe your carnall thynges?

to the Corrinthyans. So.ccpyvi.

vfother beparttakers of this power over you?

wherfore are not we rather.

but suffre all thigs lest we sould by noer the gos pell of Christ. Do ye not understonde howethat they which minister in the temple: have their fys nounge of the temple? And they which wayte att the austre are partia fers with the austre? Even so also dyd the lorde ordayne / thatt they whych preache the gospell shulde live off the gospell: But Thave yeed none of these thynas.

Mether wrote I these thyngs that it shulde be so done unto me. Bit were better for me to depethe that enyman shulde take this recogs use from me. In that I preache the gospell I have nothis geto recore of. For necessite is putt unto me. wo is it unto me uf I preache not the gospell. Uf I do it with a good will. Thave my rewarde. Uf I do it agaynst my will a office is comitted unto me. what is my rewarde the? Verely that whe I preeach the gospell. I make the gospell of Christies that I misuse not myne auctorite in the gospell

made my silfe servaut vnto all me/that Imyght wyn the mode. And vnto the sewes I be cam as a sewe/to wyn the sewes. To the that were vnder the lawe/was Imade as though I had bene vnd the lawe/to wyn them that were vnder the lawe/to wyn them that were vnder the lawe. To the that were with out lawe/beca I as those ugh I had bene with out lawe (when I was not with out lawe as perteyning to god/but vnder a lawe as concernynge Christ) to wyn the that the were with out lawe. To the weak becam I as

weake/towyntheweake. In all thynge Ifassis oned my silfe to all men/to save att the lest waye some. And this I do for the gospels sake/that I

myght have my parte ther of.

perceaveyenot howe that they which runne in a course/runne all/yet butt one receaveth the rewarde. So runne that ye maye obtayne. Fresty man that proveth mastres abstaineth fro all thyngs, and they do it to obtayne a corruptible croune: but we to obtayne an everlasty nge crous ne. I therfore so runne/not as at an uncertays ne thynge. So fyght I not as won that beateth the aier: but I tame my body ad brynge hym instosubieccion/lest after that I have preached to other/I my silfe soulde be a castawaye.

The.v. Chapter.

Rethren I wolde not thatt ve shulde beigs nor aunt off this howe thatt oure fathers were all vnder a coulde and all passed thorowe the see and were all baptised vnder Moses i the cloude and in the see. and did all eate of one spix ritual meate and did all drynke off one maner of spixitual drynke. And they dronke off thatt spretual rocke that followed them which rocke was Christ. but i many of the had god no delite. For they were overthrowen in the wildernes.

These are ensamples to vs that we shulde not lust after explithings/as they lusted. Tether be ye worshippers of Images as were some off them accordings as yet is written: The people sate down to eate and drynke/and rose uppe as gayne to playe. Wether let vs comit fornicacion

To the Corrinthyans. So. ccypvij.

destroyed in one dayerrin, thousande. Wether let vs tempte Christ as some off them tempted ad were destroyed of serpents. Wether murmus reyeas some of them murmured and were destroyed

royed off the destroyer.

Sambles/and were written to put vs in remems braunce/whom the endes off the worlde are cos me apon. Wherfore lett hym that thynfeth he stondeth/take hede lest he fall. There hath none other teptacion taken you but soche as foloweth the nature of man. God is faythfull/which she all not suffer you to be tepted above your strens ghte: but shall in the myddes off the temptacion make awaye to escape out. Wherfore my deare beloved sle from worshippynge of ydols.

Jipeake as unto them which have discreció/ Judge ye what I saye. As not the cuppe of bles Ninge which we bly see partakynge of the blous de of Christ? ys not the breed which we breake/ partetakynge of the body of Christ? be cause the at we (though we be many) yet are one breed/ ad one body i as moch as we all are partetakers off one breed. Beholde I stahell which walketh carnally. Are not they which eate of the sacrifys

fe partetaters off the aultre?

or that it which is offered to ymages is eny thing get Taye but I saye that those theg which the getyls offer they offer to devyls ad not to god. Ind I woldenot that ye shulde have fellishippe with the devyls. He cannot drynke of the cuppe

off the lorde and of the cuppe off the devyls. He cannot be parte takers off the lordes table and offthetable off devyls. Other shall we provos Lethelorderother arewestrongerthen ber 2111 thyngfare laufull onto me / but all thyngf are noterpediet. All thyngfarelawfull but all the yngfedifyenot. Lettnomansekehis awnepros phet: but lettevery man sete his neahbours mes Ithe.

What soever is solde in the market that eas te/and are no questions for conscience sate. for theerth is the lordis and all that therein is. Of eny off them which belevenot bid you to afeast/ andyff ye bedisposed to goo / what soever is feet before you eate / arynge no question for conscis ence sate: but and offeny man saye onto you: the is is dedicate unto vdols / eatenot off it for his fatethat shewed it and for hurtynge off conscis ence: the erth is the lordes and all that there its. Conscience Tsave/not thyne: but the conscience ofthatother. Why shulde my liberte be indaed of another mannes consciece? Sozyf Itatemy partewith thankf: why am Jevell spoke off for that thunge wher fore I geve thank?.

Mohether therfore yee ate or drynke or what? soever ye do do all to the prayse off God. Sethe at ye geve occasion off evell nether to the iewes nor yet to the gentyls / nether to the congregacis on of god:even as I please all men in all thyngs not sekundemene awne proffet / but the proffet of many/that they myght besaved. Foloweme

as I do Chaift

To the Corrinthyans. Fo. ccopviis

The. oj. Chapter.

Comende you brethren that ye remeber me in all thyngf/and tepe the ordinauncf whis ch Igaveyou. I wolde ve frewethat Christis the heed of every man, and the womans heed is the man and Chrift heed is God. Every man prayinge or prophesvinge havynge env thynge on his heed shameth his heed. Every womaths atpryeth or prophesieth bare hedded dishones steth ber heede. For it is even allwon ad the ves ry same thynge even as though she were shaven Afthe woman be not covered lett her alsobesh's ave. Afit beshame for a woman to beshaven oz

home let her cover her beed. Amanought not to cover his heed for as mos cheasheisthe ymagead glozy of god. Thewos manis the glory of the man. Sor the manis not of the woman but the woman of the man. 27ets her was the ma created for the womas fate: but the woman for the mannes fate. For this caufe ought the woman to have power in her heed for the angels satef. Meverthelesse/nether is thema with outethe woman nether the woma with out theman in the lorde. For as the woman is of the man/eve fois the ma by the woma: but all is of Judgeivoureselves whether it becoly (aod. that a woman prayevnto god bare hedded. Or els doth not nature teady you that it is a spame for a marif behavelonge beere: and a pravfeto a womaif shehaveloge heere? Sozher heere is ge ve her to cover her with all. yf there be eny ma as

mogeyouthat lusteth to ftryvelet hi knowe that

The syrstpistie of Paul.

wehaveno sochecustomes nether the congres

gadons of God.

This Iwarneyou of and commende notths at recome togedder after a worffe manner / and nott after a better. Syrst of all when ye come tos gedder in the congregació/I hearethat there is diffencion amonge you: And I partly beleve it. Sorthere must be sects amonge you that they which amonge you are perfaict myght beknows en. When ye come togedder in won place aman cannot eate the lordes supper. Sor every man begynneth a fore to eate his awne supper. and oneis hongrye and another is dronten. Zave ve nott houses to eate and to deynke in? Or els despyse ye the congregacion off God and sh's ame them that have nott? what shall I save ontoyou? shall I prayseyou? in this prayse I you not.

That which I gare unto you I receaved off the lorde. For the lorde Jesus the same nyght in the which he was betrayed to be deed; and that noted and brake and sayde: Take ye and eate ye this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cuppe when sopper was done sayinge: This cuppe is the newetestamer in my bloud this do as oft as ye drinke it in the remes braunce off me. For as often as yeshall eate the is breed and drynke thys cuppe yeshall shewe the lordes deeth till he come. Where fore who soes vereshall eate off this breed or drynke off the curppe unworthely shall egiltie off the body and blout off the lorde. Let a man ther fore examen

To the Corrinthyans. So. cowie

hymsilfe / and so let hymeate off the brered and drynke off the cuppe. Sor he that eateth or drynke teth vnworthely / eateth and drynketh his aws ne damnacion / because he maketh no difference.

of the lozdis body.

geyou/and many slepe. Aff we had truly inds ged oure selves/we shulde not have bene inds ged. When we are indged of the lorde we are chy astenned/be cause we shulde not be damned wis the the worlde. Wherfore my brethren/when ye come toged der to eate/tary one for another. Aff eny man hoger let hymeate at home/that ye cos me not toged der vnto codemnació. Wother the yngs will I set in order whe I come.

The. vij. Chapter.

pareyouignoraunt, yeknowethat ye were gentyls / and went youre wayes unto domy dos les / even as ye were ledde. Wherfore I declare unto you that no man speakynge in the sprete of god ditstieth Jesus. Also no man can saye that Jesus is the lorde: but by the holy goost.

but one sprete. And there are differe ces of admis nistraciós/and yet but one lorde. And there are divers manners off operacions / and yet but on me God/which worketh all thyngs that are was ought in all creatures. The gyftes off the sprete are geven to every man to proffit the congregas cion. To wonis geven the viteraunce off wilds to another is geven to every to another is geven to every favel.

by the same speete. To another the gyftes of hes alynge/by the same speete. To another power to do miracles: To another prophesy. To another indgemet of speetes. To another divers to sees: To another the interpretacion off tonges: Ad these all worketheve the siste same speete, des vidynge to every man severall gyst even as he

moll.

Rozas the body is one/ad hath many medres ad all the medres of one body though they be many yet are but one body: eve foo is Christ. For in one sprete are we all baptised to make on body whether we be iewes or gentyls: whether we be bonde or fre, and have all dronke of one sprete. For the body is not one member but many. If the fote saye: Jam not the honde therfore Jam not of the body: is be therfore not of the body: ad if the eare saye Jam not the eye: therfore Jan of the body: is he therfore not of the body: yfall the body were an eye: where were then the eare: if all were hearige: where were the smelly nge:

Ty one of them in the body at his awne pleasure Afthey were all one meder: where wer the body: nowe are there many members / yet but one bos dy. Ad the eye cannot saye unto the honde: I has ve no nede of the: nor the heed also to the fete: I have no nede of you. He rather a greate deleths of emembres off the body which seme to be most feble are most necessary. And apon those medes ers of the body which we thy ntelest honest put we most honestie on. And our ungoodly parties have most beauty on, for our e honest members

To the Cozinthyans. So. ccopp

neveitnot: but God hath so disposed the body/ and hath geven most honoure to that parte whs ich laked/lest there shulde be eny stryfe in the bos dy: butt that the members shulde indifferently care one for another. Indifferent member suffer all suffer with hym: yff one member be had in bonoure/all members be gladalso.

Dearethe body off Christ/and members won off another. 2ind God hath also ordeyned in the congregacion/fyrst the Apostels/secons darely prophets/thyrdly teachers/then them that do miracles/after that the gyftes off heas lynge/helpers/governers/diversite off ton?

ges.

Mare all aposties? are all prophets? Are all teachers? are all doars off miracles? have all the gyftes off healynge? Do all speake with tons ges? do all interprete? Covet after the best gys fres. And yet shewe I unto you a moare excellet

maye.

____ The wij. Chapter.

Bough I speake with the tongs of men ad angels and yet had nolove. I were eve as soundynge brasse; and as a tynklynge Cynball, and though I could prophesy and vnderstode all secretes and all knowledge: yee/if I had all fayth so that I could move mountayns outeof there place, and yet had no love I were nothed the place, and yet had no love I were nothed to sede the pover and though I gave my body es ven that I burned had yet have no love it profeset the menothynge.

Description of the correction of the correction

For oure knowledge is vnparfet / and oure prophesyige is vnperfet; but whethatt which is parfet is come: the that which is vnparfet shall bedone awaye. When I was a chylde / I spake as a chylde / I vnderstode as a childe / I ynumas gened as a chylde; but as sone as I was a man I put awaye all childesships. Towe we sein a glasse even in a darke speakynge; but then shall we seface to face. Towe I know e vnparfectly: but then shall I know e even as I am knowen. Towe abideth fayth / hope / and love / even the set hre; but the chefe of the seis love.

The viiij. Chapter.

Abour for love/ ad covet spretuall giftes: ad most chesty forto prophesy. For he that speak Feth with toges speaketh not unto me/but unto god. No ma heareth his for i the sprete he speak Feth misteris. But he that prophesieth speaketh unto me/for their edifyinge ad coforte. Se that speaketh with tonges/ proffiteth his silfe: he that prophesyeth edisieth the congregacion. I wolde that ye all spake with tonges; but rather that ye

To the Corrinthyans. So.ccpppi.

prophesied. For greater is hethat prophesiethe then hethat speaketh with tonges except he ers poune hit also that the congregacion may e has veedifyinge. Nowe brethren if I come vnto you speakinge with tonges: what shall I proffit you? excepte I speake vnto you other by revelacion or knowledge or prophesyinge or doctrine.

underwhere itt be a pype or an harpe: ercept they make a distinction in the soundes: howesh, all it be knowen what is pyped or harped? 2snd also if the trompe geve k vncertayne voyce who shall prepare hym sister of yght: Eve so lykwys sewhen ye speake with tonges ercepte ye speake wordes that have signification howe shall ytt be vnderstonde what is spoke? For ye shall but speake in the ayer.

Many kyndes off voyces are in the worlder and none off them ar with out signification. If I halbe who have not what the voyce meaneth I shalbe who hym that speaketh an alient: and he that speaketh shalbe an alient who me. Even so ye (for Amoche as ye couvet spretuall giftes) seke that ye may have plenty onto the edifyinge off

the congregacion.

Wherfore lett him that speaketh with toges/
praye that he maye interpretalso. Iff I praye
with tongs/my sprete prayeth; butt my mynde
ys with out frute. What is it then: I will praye
with my sprete/and will praye with my mynde
also. I will singe with my sprete/and will singe

with my mynde also. Sozels when thou blessess with the sprete hos

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we shall be that occupieth the roume off the vns learned save a men att thy gevynge off thankes? sevnge he vnderstondeth not what thou savest. Thou verely gevest thanks wele: but the other ys nottedysted. I thanke my god/I speake with tonges moare then ye all, yet thad I lever in the cogregació to speake sive wordes with my myns de to the informació of other/rather the ten thos usande wordes with the tonge.

nge maliciousnes be children; but in witt be pers fet. In the lawe it is written/with other tonges, and with other lippes wyll I speake unto thys people, and yett for all that will they not the as reme sayth the lorde. Wherfore tongs are for a signe, not to them that beleve; but to them the at beleve not. contrary wyse prophesyinge sers weth not for them that beleve not: but t for them which beleve.

Extremely and all the congregacio is come to geoder/and all speake with tongf/there cos mein they that are unlearned/or they whych belevenott; will they not saye that ye are out off your ewittes? But and uffall prophesy/and there come in one that beleveth nott/or one uns learned/heys reproved off all men/and us ins dged of every man; and so are the secret off hys hert openned; and then falleth he downe on hys face/and worshippeth god/and sayth that god is with you in dede.

Soweis it then brethren twhen recome toges derevery ma hath his songe / hath his doctrys

To the Corrinthyans. So. ccpppij.

ne/hath his tonge/hath hys revelacion/hathe his interpretacion: Lett all thyngs be unto edys fringe. Affeny man speake with tonges/lett ytt be two atonce: or at the most three atonce: and the at by course. and lett another interprete it: Butt yf there be no interpreter/lett hym kepe silence in the congregacion/and let hym speake to hym sils fe/and to god.

Actt the prophet speake two atonce or thre at once and let other judge. Af envrevelació be made to another that sitteth by lett the syrst hos loe his peace. For ye maye all prophesy one by one that all maye learne and all maye have comforte. For the speets off the prophets are in the power off the prophets. For god is not caus ser of stryfe; but of peace as he is in all other cos

gregacions of fanctes.

gacions. Fozitis not permitted unto the tospes afcibutt lett them be under obedience as sayth the lawe: If they will learne enythynge let them are their bus bandes att home. Fozitis a shame for wemen to speake in the congregacion. Spros nge the worde off God from you? other camptt unto you only? Afeny mathynke his sylfe a prosphet other spirituall: lett hym understonde whe at thyngs I write unto you. For they are the cosmaundments of the lorde. Butt and y feny man beignorant lett hym beingnorant. Wherefore brethren coverto prophesy and forbyd nott to speake with tongs. Lett all thyngs bedone home estly and in order.

Ee, A

The.vv. Chapter.

Rethren as pertaynynge to the gospell who ich I preached unto you which re have als to accepted and in the which ye continue: by the which also ye are saved / Jooyou towith after what maner I preached onto you yf ye kepe it/

except ye have beleved in vayne.

Sozfyrst of all I gave unto you that which ? receaved: howe thatt Christ deved for ourefyns nes/agreynge to the scriptures: ad thatt bewas buried/and that he arose agaynethethyrd daye accordynge to the scriptures; and that he was sene of Cephas then of the twelve / After that hewas sene off mothen five hondred brethren stonce: off the which many remaine vnto this Daye/and many arefallen a flepe. Afterthat as pered heto James/then to all the Apostles.

2nd last off all hewas sene off me/as off one thattwas borne out off due tyme. Sor Jam thelest off all the Apostles, which amnott word thy to be called an apostle be canse Tpersecuted the congregacion of God: but by the faveour of God Jamthat Jam. And his faveour whych is in me was not in wayne: butt I labored mos are abound auntly then they all /not 7/butt the faveour of God which is with me. Whether ytt were Jor they so have we preached and so bas vevebeleved.

TIP Af Christ be preached howethat he rose from Seeth: howe save somethat are amonge you the atthereys no resurrection from deeth? Affthes rebendrysyngeagayne from deeth; then is Chs

To the Corrinthyans. forcepypiij

rift nottrysen. Aff Chaist be nott rysen/then ys ourepreachyngevayne and youre fayth is als foin vayne. Dee and we are founde falce witnes Mes of God. Sozwehavetestisted agaynste god howethatheraylyd uppe Chaift/whomheras vivo nottoppe yf it be so that the deed ryse nott pppeagayne. Soryfthedeedrysenottagayne/ then is Christ notrysen agayne. Afit besothatt Christ rosenot/then is youre fayth in vayne. ad vet are yein youre synnes. Also they whiche are fallen a flepe in Chaift/are periffhed. Afinthys lyfe only we beleve on Chaift then are we off all

menthe miserableft.

Troweis Christryfen from deethad is be cos methefyrst frutes offthem that flept. Sozby a man cam deeth/and by a man ca resurreccio fro deeth. For as by Adam all deve: even fo by Che zist/shall all be made alive/andeveryman in his awne order: The fyrit is Christ the thev the at are Christis atthis comynge. The cometh the ende/when he hath delivered vppethe Eyngdos me to Godthe father / when he hath putt dou ? neallrule/auctorite/and power. Sorhemust rueletill he have put all his enemys vnd his fete The last enemy that shalbe destroyed is deeth Sozhehath put all thyngf under his fete. butt when he fayth all thyngfare putt under hym it is manifest that he is ercepted / which did putt

all thyngf under hym. Whe all thyngfare fub? dued vntohym: then shall the sonne alsohym silfebe subiecte unto hym thatt put all thynges onder hym/that God maye be all i all thynges. Other els what do they which are baptised

over the deed if the deed rysenot at all why are they baptised over the deed? And why stodewed teoperdy every hours by our ereioy synge which Thave in Christ Jesu our elorde. I devedayly. That I have sought with beastes att Lephesus after the maner of me, what avautageth it me, of the deed rysenot agayne? Lett vs cate ad drys need to morowe we shall deve. Be not deceaved: malicious speakings corrupte good manners. Iwake truely out off slepe, and synne nott: Sor some have not the knowledge off God. I speake this onto your rebute.

aryle? with what body shall they come? Thou fole that which thou sowest is not quickened except it deve. And what sowest thowe? Thowe sowest not that body that shalbe; but bare come (I meane other off wheet or of some other) and God geveth it a body atthis pleasure, to every

seed a severall body.

ere is one maner fless he off men another maner fless of beastes another maner fless he of beastes another maner fless he offes another of byrdes. There are celestiall bodyes and there are bodyes terrestriall: Butt the glory of the celestiall is one and the glory off the terrestriall is another. There is one maner glory of the sone and another glory of the mos ne ad another glory of the starres. For one starred ifferth from another in glory. So is the ress surrection of the deed. Bit is sowen in corrupcis on and ryseth in incorrupcion. Bitt is sowen in dishonoure and ryseth in honoure. It is sowen in dishonoure and ryseth in honoure. It is sowen in

Tothe Corrinthyans. So. ccoppiiij

in weaknes / and ryseth in power. Zitts sowne a naturall body and ryseth a spretuall body.

tuall body. as it is written: The fyrst man 20% was made a livenge soule: and the last 20 am was made a quickenynge sprete: but that is nott sprst which is sprituall: but that which is nature tall and then that which is spretuall. The fyrst mais of the erth erthy: The second emais from the ven hevenly. As is the erthy soche are they that are erthy: And as is the hevenly soche are they that are hevenly. Ind as we have been they made of the erthy so shall we beare the ye made of the hevenly.

This saye I brethren/that stessine and bloud canot inheret the fyngdom of god. Aether cors rupcion inhereteth vncorrupcion. Beholde I shewe a mistery vnto you: we shall not all stepe: buttwe shall all be chaunged and that in a mos ment/and in the twincflynge of an eye/at the sos unde of the last trompe. For the trompe shall bls owe/and the deed shall ryse incorruptible: And we shall be chaunged. For this corruptible must putt on incorruptiblite: and this mortall must

put on immortalite.

When this corruptible hath put on incorrus
ptibilite; and this mortall hath putt on immors
talite; then shalbe brought to passe the sayinge
that is written: Deeth is consumed into victory.
Deeth where is thy stynge? Bell where is thy
victory? The stynge of deeth is synne.

thanks be unto God / whych hath geven vs

victory/thozowe oure lozde Jesus Christ. Thers
fore my deare brethren be ye stedfast and vns
movable/alwayes ryche in the works of the lozs
de/for as moch as yes nowe howethat youre las
bour is not in vayne in the lozde.

The .vvj. Chapter.

Sthegadderyngefor the saynets/as Thas we orderned in the congregacions off Gas lacia/eve so do ye. In some saboth daye let eves ry one off you put a syde at home, and laye uppe what sover he thynteth mete, that there be no gadderyngs when I come. When I am come, who so ever ye shall alone by your eletters, them will I sende to brynge your eliberalite unto Jes rusalem. And uff yt be mete that I goo, they shall goo with me. I will come unto you after I have gone over Macedonia. With you paraves ture I wyll abyde a whyle or els wynter, that ye maye brynge me on my waye whither soever I goo.

Jwill nott se vou nowe in my passage: butt Itrust to abyde a whyle with you rest god shall suffreme. I wyll tary att Phesus vntill wits sontyde: For a greate doze ad a frutfull is opens ned vnto me: ad there are many adversaris. Is Timotheus come se thatt he be with out feare with you. For he worketh the worke of the lozde as Ido. Lett no man despyse him: but covaye hymforthei peace that he may ecome vnto me. for Iloke for hym with the brethren.

Tothe Corrinthyans fo. ccyyyv

To speake of brother Apollo: I greatly desysted hym to come unto you with the brethren but his mynde was not at all to come att his tyme. Ze woll come when he shall have a convenient tyme. Watcheye stonde fast in the fayth squyre you lyke men and be stronge. Lett all your ebus synes be done in love.

Bzethren (yeknowethehouse of Stephana howethat they are the fyrst frut of Adaia/ad that they have apoynted them selves to minister unto the saynets) I besedhe you that ye be obedis ent unto socke and to ale that helpe and labour. I am gladde of the compage of Stephana/and Fortunatus/ad Adhaichus; for that which was lactige on your epartethey have supplied. The ey have comforted my sprete and youres. Loke therfore that yeknowe them that are socke.

The congregacions of Asia salute you. Agnis sand priscilla salute you moche ithe lorde / ad so so coeth the congregacion that is in their house. All the brethre grete you. Grete ye one another with an holy fysse. The salutació of me Paul ws ith myne awne hande: Pfeny man love not the lorde Jesus Christ the same be anathema mas ranatha. The favoure of the lorde Jesus Christ be with you all. My love be with you all in Christ Jesus Amen.

Thepistle onto the Corrinrhyans sent from Philippos/By Stephana, and Fortunatus, and Us caichus, and Timos theus.

He v

The seconde pistle off paul the Apostle to the Cozi

The fyrst Chapter.

Aulan Apostle off Jest sus Christ by the will off God/ and brother Timotheus.

Which is at Cozinthu/ with all the saynctes which are in all 215

chaia: Grace be with you and peace from God our father and from the lorde Jesus Christ.

Blessed be god the father of our elorde Jesus Christ the / father of mercy ad the god of all cos forte which comforteth vs in all our etribulacis on insomoche that we are able to comforte them which are troubled in what soever tribulacion it be with the same comforte wher with we our

selves are coforted of god. For as the afflictions of Christ are plenteous in vs: even so is our ecos solation plenteous by Christ.

and helth which helth sheweth her power in the atyes offrethe same affliccios which we also sufficios which we also sufficion so whether we be comforted for your econsos success as we thought he part that as we have your eparte in affliccions so shall ye be part that the soft consolacion.

To the Corrinthyans fo. ccypyvj.

of our etrouble / which happened unto us in 21s sia. For we were greved out of measure passynge strengthe so greatly that we despaced even off lyfe. Also we receaved an answer of deeth in ous reselves / and that was done be cause we shulde not put our etrust in our selves; but in god/wh ich rayseth the deed to lyfe egayne: Which delive on whom we trust that yet here after he will desserve us by the helpe of your eprayer for us. The at by the meanes of many occasions / that mas ye be geve of many on our e behalfe / For the grace geven unto us.

reconscience/that we with out doublenes/but with godly purenes: not in sless hypothem but by the grace of god/have had our econversació in the worlde/and most of all to you wards. We write no nother thyngs unto you/then that re rede and also knowe. Dee ad I trust ye shall fys nde us unto the ende even as ye have founde us partly/for we are your ereions synge/even as ye are our es in the days of the lorde Tesus.

her tyme to have come unto you (that ye myght have had a double pleasure) and to have passed by you into Macedonia and to have come agas yne out of Macedonia unto you ad to have bes ne ledde forth to Tewry warde of you.

When I thus wrse was mynded: Did I vse lightnes? Oz thynke I carnally those thyng? which I thynke? that with me shulde be ye re?

The seconde pistle of Paul

and nayenaye. God is faithfull: Foz oure preas dynge unto you was not ye and naye. For gods dis sone Jesus Christ which was preached ams onge you by us (that is to saye by me ad Silvas us and Thimotheus) was not ye and naye: but in hymit was ye: For all the promises of God/ in hymare ye: and are in hym Ame/unto the las wde of god thorow us. Fit is god which stabilis sheth us and you in Christ, and hath annoyns ted us/which hath also sealed us/ and hath ges venthe ernest of the sprete into our ehert?.

The. ij. Chapter.

Callgodfor a recorde untomy soule! that forto faver you with all Jeam not eny mos are onto Cozinthum. Notthat we belordes ovs eryourefarth:but helpers of youre toye. For by faith ve ftode. but 3 determened this in my filfe that I woldenott come agaynetoyou in hevins es. foryf Imakeyou sory: who is it that shulde make meglad but the same which is made fory by me? And Iwzotethis same pistle unto vou/ lest yf 3 cam 3 shulde take hevines of them of whom 7 ought to reiorce. Certarnly this cofis dence have Tin you all that my love is the love of you all. for in grett affliccion and anquisse ofhert Iwzote onto you with many teares: not to make you fory / buttthat vemy ght perceave the love which 7 have most specially unto you. Of eny man hath caused sozowe the same has th not made me fory: but partly lest Ishuld grs eveyou all. Litis sufficient onto the same man that he was rebuted off many. So that nowe

To the Corrinthyans. fo.ccypyvij

contrary wyse ye ought to forgeve hym and cos forte hym: lest that same persone shulde be swas lowed vpp with over moche hevines. Wherfore Jerhorte you that love maye have strengthe over hym. For this cause verely did Jwrite this at Jmyght knowe the profe off you whether ye shulde he obediente in all thyngs. To whom ye forgeve eny thynge Jforgeve also. And verely if Jforgave eny thynge to whom Jforgave it for youre sakes forgave Jit in the roume of the rist lest Satan shulde prevent vs. For his thos ughtes are not vnknowen vnto vs.

mewhen I was come to Troada for Christ gos pels sate (ad a grett doze was openned vnto me ofthelorde) I had no rest in my sprete/because I founde not Titus my brother: but tote my leas ve of them and went my wave into Macedonia. Thank? be vnto God which alwayes geveth vs the victory in Christ / and openeth the faver off hisknowledgeby ve in every place. For weare unto god the swete saver of Chaist both amoge them that are faved and also amogethem whis ch periffhe:to the one parte are we the faver of de eeth vnto deeth: vnto the other parte are we the faver of lyfe unto lyfe. And who is mete unto the esethyngs? For we are not as many are which choppe and chaunge with the worde of god: but as they which speake off purenes / and as they which speake of God in the sight off God so sps eatewein Chrift.

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The .iij. Chapter. E begyn to prayse oure selves agaynes

The seconde pistle of Paul

Tede we as some other of pistles of recommens dacion promyou? or letters of recommendacion from you? ye are our epistle written in our e hers the which is understonde and reed of all ment in that ye are knowen howethat ye are the pistle of Christ ministred by us and writte not with yns kerbut with the sprete of the livynge god not in tables of stone but in stessibly tables of the herte. Such etrust have we thorow Christ to god ward not that we are sufficient off our esclues to thyns keeny thynge as it were of our esclues: but our ablenes commeth of god which hathe made us able to minister the new testament not off the letter but off the sprete; For the letter killeth but the sprete geveth lyse.

ters figured in stones was glorius / so that the children of israel coulde not beholde the face off 2170ses for the glory of his countenaunce (which glory neverthelesse is done awaye) why shall not the ministracion off the sprete be moche more gle orius? For if the ministrynge of condempnació be glorious: moche more shall the administració off rightewesnes ercede in glory. For no dout that which was glorissed was not once glorissed in respecte off this ercedynge glory. Then iff that which is destroyed was glorious / moche more shall that which is destroyed was glorious / moche more shall that which remayneth be glorious.

Geynge then that we have sochetrust we vse gret boldnes and do not as Moses which put a vayle over his face that the children of Israell shull de not se for what purpose that served whs ich is put awaye. But their mides are blynded.

Cothe Corrinthyans. So.ccypyviij

For vntill this daye remayneth the same coves rynge vntaken awaye in the olde te stament whs en they rede hyt/which in Christis put awaye:

But even vnto this daye/when Moses is redde the vayle hangeth before their harts 'Neverths elesse when they tourne to the lorde/the vayle she albetaken awaye. The lorde no dout is a sprete.

And where the sprete off the lorde is there is list bertie. And nowe the lordis glory apereth in vs all/as in a glasse; and we are chaunged vnto the same similitude/from glory to glory/even off the lorde which is a sprete.

The .iiij. Chapter.

Berefore seynge that we have soche an offs ice/eve as mercy is come on vs/we sayncte not: but have cast from vs the clotes of vnhones stie/and walte not in crastines/nether corrupte we the worde of God: but walte in open trueth/and reporte oure selves to every mannes conscisence in the sight of God.

The Affoure gospell beyethid it is hid amonge them that are lost in whom the god of this work loe hath blynded the myndes off them which beckere nott lest shuldes share anto them the light off the glorious gospell off Christ which is the smage off God for we preache not oure sels ves but Christ Jesus the lorde and preache of ure selves youre servauntes for Jesus sare.

Soritis god that comannoed the light to shyne

The secondepistle of Paul.

out off darknes/which hath shyned in ourchers tf/for to geve the light of knowledge off the glos

rious god in the face of Jesus Christ.

But wehavethis treasure in erthen vesseles that the excellent power off it myght apere to be off Gode / andenott off vs . We are trombels ed on every syde / yet are we nott with out shyft. We are i povertie: but not vtterly without soms what. Weare persecuted: but are not forsaten. Wegrecast dounemeverthelesse weperischenot And we allwayes beare in oure bodyes the deys inge of the lorde Jesus/that the lyfe of Jesumy's

ahtapereinoure bodyes.

for we which live are always dely vered vns to deeth for Jesus sate/that the lyfe also of Jesu myght aperein ouremortall fleffhe. Sothen des ethworkethinvs/andlyfeinyou. Seyngethen that we have the same sprete of fayth / acordyns geasitis written (Ibeleved and therfore have Ispoken) mealsobeleve/andtherforespeake. Forweknowethathewhich rayled uppethelos rde Jesus/ Mallraysevppevsalsobythemeas nes of Jesus/and shall seet vs with you for all thyngs do I for youre sakes/that the plenteous grace by thankf geven of many/mayeredound to the prayle of God.

Wherfore we are not weried but thoughous te ottward man periffhe / yetthe inwarde man is renewed daye by daye. Soz oure ercedynge tribulacion/whichis mometany and light/pres pareth an excedynge ad an eternall wayght off glozy onto vs/whill we lofe not on the thyngs which are sene but on the thrngf which are not

to the Corrinthyans. So. ccoppin.

Tene. Sorthyngf which are sene are temperall: and thyng? whiche are not sene are eternall.

The.v. Chapter.

Frowe suerly yff oure erthy mancion wheri we now dwell were destroyed the atwehavea bildige orderned of god-anhabis tacion not made with hodes but eternalli heve. ad herefore siah we desyringe to be clothed with ouremansion which is from heven: yff yt hapen that we be founde clothed and nort nated. For as longe as we are i this tabernacle / we sigh ad are greved: for we wold not be vnclothed :butt wolde be clothed apon thatt mortalite myght be swalowed uppe oflyse. Bethat hath ordeys ned vs for this thynge ys god: which very same bath geven unto us the ernest of the sprete.

Doe are alwaye of good there and knowe wes lethattas longe as we are att home in the body we are absent from God. Soz we waltein fas yth and fenott. Teverthelesse we are off goode comforte and had lever to be absent from the body and to be present with God. Wherfore we endevze oure selves/whether we be athome oz fromhome toplease God. forwemustallbe brought before the indgement seate off Christ thatevery man mayereceave the workes off his body accordynge to that he hath done / whether it be good or badde. Seyngethen that weknowe howethe lorde is to be feared we fare fayre wis thmen. Sozwe are knowen wele ynough vnto God. Itrustalsothattweareknoweninyoure consciences. Sf

The seconde pistle of Dual.

Deprayfenot oure felves agayne vntovon/ but geve you an occasion to reloyce off vs/thatt vemare have somwhat agarnst them / whreth reioyce in the face and not in the hert. for vfwe be too fervent, to God areweto fervent: vffme Fepe measure for youre cause Fepe we measure. Sorthelove of Christ constraymeth vs be cause wethus indge/yf one be deed for all thatt then are all deed ad that he died for all be cause that they which live shulde not hence forth live vnto them selves: butt onto hom which died for them androseadarne.

Moherfore henceforth knowe we no man after theflesshe. In somodethat though we have fins owen Christafter the flehsse nowe henceforthe knowe we hym sono moze. Therfore yffeny ma bein Christ heis a newe creature. Oldethynaf arepassed awaye beholde all thigf are be come newe/Teverthelesse all thrnaf are of god whs veh hath reconciled vs vnto bym fylfeby Jefus Chaift and hath geven vnto vs the office to pre reachetheatonement. Soz god was i Christ fad made agrement bitwene the worlde and hym Tylfe and imputed not their synnes onto them: and hath committed to vs the preachynge of the atonment.

Towe then are we messengers in the roume of Christieven as though God did besecherou the orowers: Sopraye we you i Christes stede the atre be atone with God: for he hath madehi to be synne for vs/which knewe no synne/thatt we by his meanes shulde bethat rightemesnes wha ich before Gogis alowed.

to the Corrinthyans. So. ccol. The vj. Chapter.

as helpers therfore exhorte you / that pereceave not the grace of god in vayne. Sorbesaith: I have berdethe i atyme accepted: and in the dave off health/have Tlucfered the. Beholde nome is that wele accepted tyme: behos Idenoweis that daye off helthe. Let vs deveno man accasion of evyll that in oure office befos undeno faute:but in all thyngf lett vs behave

oure selves as the ministers of God.

In moche pacience/i affliccions/innecessite/ In anduy fine in ftry pes in presonment in ftry fe/in labour/in watche/in fastyna/in purenes. in knowledge/inlonge sufferynge/inkyndnes/ in the holy gooft/in love unfayned/in the wors des of trueth / in the power off God by the ars mure off rightemelnes on the right honde and on the lyfte honde/in honoure and dishonoure/ inevyll reporte and god reporte / as desceavers and vettrue/as vnknowen/and vetknowen:as devinge and beholde we vett live: as chastened and not killed: as forowynge ad vet alwayemes ry:as povie and yett mate many ryche: as has wynge no thynge and yett possessynge all thys ngf.

O ye Corrinthyans / oure mougth is open onto you. oure herteis made large: ve arenott brought in to combraunce by vs / though that pe vere youre selves off a true meanynge. 3 speake onto you as onto dyldren / whych has ve lyte remarde myth vs : stretche youre selves therfore out, beare nott the youte myth the vns

Thefecondepistle of Paul.

belevers. For what fellishippe hath rightewess nes with varightewesnes? What company has thight with dardines? What concorde hath Christ with beliall? Other what parte hath he that beleveth with an infidelethowe agreeth the temple of god with ymages? And ye are the tems ple of the lyvyage god as say de god: Twill dws ell among them and walfe among them and wilbetheir god: and they shalbe my people. We her forecome out from among them and sepas rate your eselves from the (sayth the lorde) and touche none unclean thy age: so wyll Treceave you and wilbe a father unto you and ye shalbe unto me sonnes and doughters sayth the lorde almy ghty.

The. vij. Chapter.

Lyngethatwehave soche promeses derely beloved / lett vs clense oure selves from all fylthynes off the fleshe and sprete and growe uppetofull holynes in the feare of God. Onders Rondevs: wehave hurtenoman: wehave cois rupteno man: we have defrauded no ma. I [pes akenot this to condepne you: for I have shewed vou beforethat ye arein oure hertes to deye and livewith you. Jam very bolde over you and reiorce greatly in you. Jam filled with comfors te/my iove is ercedynge in all oure tribalaciós. for when we were come into Macedonia/oure Hesshe had no rest but we were troubled on eves ry syde: outwarde was fightynge in warde was feare. Teverthelesse hethatt comfortith the abs tecte/comforted ps at the compnge of Titus.

To the Corrinthyans. fo. ccoli.

mith the consolacion wher with he was comforted of you. For he tolde vs youre despree youre morninge of your fervent mynde to me warde Sothat I nowere ovce the more. Wherfore the ough I made you sory with a letter I repet note though I did repent. For I perceave that that same Epistle made you sory though it were but for a ceasion, but I nowere ovce not that ye were resory but that ye so so sowed that ye repented. For ye for owed godly: so that in nothying e were ye hurte by vs. for godly sorowe causeth repents aunce unto health not to be repented off: when worldly sorowe causeth deeth.

Beholde what diligecethis godly sozoweths at yetoke hath wrought in you: yee it caused you to cleare youre selves. Fit caused indignacion it caused feare / ytt caused despres hit caused a forvent myndes itt caused punnyshment. For in all thyngs ye have shewed youre selves that yewere cleare in that busynes. Wherfore those ugh Thave written unto you / Toid itt nott for his cause that did hurte nether for his cause this at was hurte: but that oure good mynde whych we have towarde you in the sight of god/myght apere unto you.

Therforeme are conforted/because yeare cos forted: yee and excedyngly the moare toyed we/for the toyethatt Titus had: because his sprete was refreshed of you all. Jam therfore not not we a shamed though I bostede my suffero hym of you. For as all thyngs which I preached one to you are true/even so is oure bostynge/thatt

Sfin

The seconde pistle of Paul.

Ibosted my silfe to Titus with all founde true. Ind nowe is his inwarde affection more abous ndant towarde you when he remembreth the os bedience off every one off you: howe with feare and trymblynge ye receaved hym. I reioyce the at I maye be bolde over you in all thyngs.

The. viij. Chapter.

Doyon to witt brethre of the grace of god/ which is geven in the congregacios of Mas cedonia/howe thatt the aboundaunce off their reionsingeis that they are tried with modetris bulacion. And howe that their povertie/thous ah yt bedepe / yet hath folowed over / and is be come unto the ryches in synglenes. Sozto their powers (3 bearethem recorde) vee and beyons Detheir power they were willynge off their ows ne accorde and praved vs with arett instaunce that we woldereceave their benefite and suffre them to be part takers with other in ministryns getothesaynets. And this they did/not as we loted for:but gavetheir awne selves fyrst to the lorde/and after unto vs bythe will off God: fo that we coulde nottbutt despre Titus to acom? plyffhethe same benivolence amonge you also/ even as he had bedonne.

infayth/in worde/in knowledge/in all parties/ infayth/in worde/in knowledge/in all fervets nes/and in love/which ye have to vs: even so se that ye be plenteous in this benivolence. Thys saye I nott as comaundynge: but be cause other are so fervent/therfore prove I youre love/whs

To the Corrinthyans. Fo. ccolij.

ether it be perfait or no. Leknowethe liberalis tie of oure lorde Jesus Christ-which though he were riche/yet for poure sak? be cam povreithat yethorowe his povertie myght be maderyche.

Dient for you which began nott to do only: butt also to will a yeare agoo. Now ether fore perform me the dede that as there was in you a redines to will even so ye may e performe the dede of the atwind ye have. For if there be frust a willynge mynde it is accepted according to that a man bath and not according to that he hath not.

Sit is not my mynde that wother beset ateas se and rebrought into combraunce: butt thatt there be egalnes. Let your abound a wice so cert their lacte att this present tyme off deerth: thatt their abound a unce may e supply e your elacte: that their maye be equalite agreying to that which is written: Zethat gaddered moche had never the more abound a unce and he that gads dered lytell had neverthelesse. Thanks be onto god which put in the hert of Titus the same gos od mynde toward you. Sor he accepted our eres quest, yeer ather he was so wele willy nge that the of his awne accorde can vinto you.

Deis in the gospell thosowe out all the cogregas cios: ad not so only but is also chosen of the cons gregacions to be a felowe with vs i our ciosney/as cocerninge this benivolece that is ministred by vs vnto the prayse of the lorde/ and to stere

pppe youre prompt mynde.

2nd thys we eschue thatt eny man shulde & f iig

The seconde pistle of Pual.

rebukevs inthis aboundaunce thattisminia stred by vs / and make provision for honest the pngi/nottinthe sight of god only/but also ithe

siaht of men.

we have fent with them a brother off oures who we have ofte tymes proved diliget i many thynaf butt nowe moche more diligent. The grete confidence which I have in you hath caus fed methis to do:partly for Titus fate which is my felower and helper as concernynge you: pars tly be cause off worher which are oure brethren and the messengers off the congregacions and the glory off Christ. Wherfore shewe unto them the proffe off youre love and off the reioy synge hatt we have off you thatt the congregacions mayefeit.

The.iv. Chapter.

Stheministryngetothe saynet?/itisbutt Superfluus for me to write vnto you: for 7 Enoweyoure redynes off mynde/wherof I bost my silfe unto them of Macedonia and saye that Adhaia was prepared a yeare a doo/ and youre fervetnes hath provoted many. Teverthelesse ver have I sent these brethren lest oure reiorsvins geoveryou shulde bein vayne in this behalfe. and that ye (as Thave sayd) prepare youre sels ves/lest paraventure yf they of Macedonia cos me with me ad fynde you on prepared, the booft that Imadinthis mattershuldebe ashameto vs: Isagenot untoyou.

1 Wherfore I thought it necessary to exhorte the

Tothe Corzinthyans So. cclviij

bzethzen/to come befoze honde vnto you/fozto prepare youre good bleffynge promyfed a fore/ thatirmyght be redy: fothat it bea belffynge/ and not a defraudynge. This vet remember hos wethat he which soweth lytell shall reepelytell: and he that soweth plenteously / shall reepe ples teoufly, and let every man do accordynge as he hath purposed in his berte / not groudgyngly / or of necessite. Sor god loveth a thearfull gever

Modisable to mate you ryche in all grace/ that ve in all thyng? havynge sufficient onto the pttmoste / maye be ryche vnto all manner good workf / as it written: Zehath sparfed abroade and hath geven to the poure his rightemesnes remayneth fozever. Bethat fyndeth the sower sede/shall minister breed for fode/ad shall muls tiplievoure sede / and increace the frutes of yous rerightemesnes that on all parties / yemayebe maderychein all synglenes/which causeth thas owevs/thankf gevyngevnto god.

Sorthe ofice off this ministracion/notonly supplieth the nede off the saynt?: but also is abs oundauntherein that forthis laudable minists rynge/thankf myght be geven to god of many/ whicheprayse god foryoure obedience in knos wledgyngethegospell of Christ. and for youre synglenes/in distributynge to them/and to all men. and in their pravers to Godfor you / lons geafter you for the aboundaunt grace off God geven untoyou. Thankes beunto God for his

ineffable gyfte.

The, v. Chapter.

The secondepistle of Paul!

Paule my silfe beseche you by the metenes and foftnes of Christ which when Jampas elent amonge you am of no reputacion but am boldetowarde vou beynge absent. I besech vou that Inedenottobeboldewhen Jam prefent (with that same cofidece wherwith Jam suppos sed to be bolde) agaist some which repute vs as though we walked carnally. Neverthelessethos ugh we walke copased with the flesshe vet we ws arrenot fleshly. Sor the weapens of oure warre arenot carnall thiaf but thynaf myghty in god to cast doune stronge holdes wher with we ove erthroweymagenacions and every hye thynge thateraltehit silfe agaist the knowledge of god. and brynge into captivitie all understondynge to the obediece of Chaift ad are redy to tate vens deaunce on all disobedience / when youre obedis enceis fulfilled. Lote ve on thyngt after the vtts ter apparence.

Itis/let the same also considre off hym silfe/that as he is Christis/even so are we Christ. And though I shulde bost my silfe sommhat moare of our eauctorite which the lorde hath geve vs to edific and not to destroyeyou/its hulde not be to my shame. This saye/Ilest shulde seme as though I went a bout to make you a fray de wis th letters. For the pistles (sayth he) are sore and stronger but his bodyly presence is weake/and his speache whomly. Let hym that is sochethy not be to this wyse/that as we are in wordes by lets ters when we are absent/soche are we in dedes when we are present.

To the Corzinthyans fo. ccoliuis

Sor we cannot fynde in oure hertes to mate oureselves of the nombre of them / or to copare oure selves to them/which laude the selves: but whill they measure the selves with them selves/ and compare them selves with them selves the ey understonde nought. But me woll not reioyce above measure: but acordynge to the quantitie of the measure which god hath distributed unto vs/a measure that reacheth even vnto vou. for me stretche not out oure selves bevonde measure as though we had not reached onto you. Sozes ven unto you have we come with the dospell off Christ and we bost not oure selves out off meas fure in nother mens labours : ye and we hope When voure farth is icreased amoge vou tobe magnified acordynge to oure measure more lars gely: And to preache the gospell in those regions which are beyonde you: and nott to reloyce off that which is by anothers mans measure pres pared all redy. Lethymthat reioyseth reioys ceinthelorde. For hethat prayfeth bym filfe/ is nott alowed: butt he whom the lorde prays seth.

The. vi. Chapter.

Bloeto god/ye coulde suffre me a lytell i my folyshnes: yee fod I praye you fords eare me. For I a gelous over you with godly ges lousy. For I coupled you to one ma to mate you a chaste virge to Christ: but I feare lest as the ser pet begyled Ever thorowehis sutteltie even so your ewitts shulde be corrupte from the singlens es that is in Christ. For iff he that commeth to

The seconde pistle of Paul

preached: or if ye receave another sprete then the atwhich ye have receaved: other another gosps ell then that ye have receaved / ye myght right

welchave bene content.

apostles. Though I berude in speakynge/yet Jamnot soin knowledge. Zowe be it amonge you we are known to the vimost what we are in all thyngs. Did I therin synne be cause I subs mitted mysisse/that ye myght be eralted? Ad best cause I preached the gospell to you fre? I robbsed wother congregations/and toke wages of the em/to do you service with all. And when I was present with you ad had nede/I was greveous to no man. For that which was lakinge vnto me/the brethren which cam from Macedonia supplied: and in all thyngs I kept my silfe that I shulde not be greveous to you: and so will I kepe my silfe.

Tynge shall nott be taken from me in the regions of Achaia. Wherfore be cause I love you not Bod knoweth. Teverthelesse what I doo that will I do to cut awaye occasion from them whis hospreoccasion that they myght be foundely ke vnto vs in that wher in they reiopees for these falce apostles are disceatefull workers and fass sion them selves lyke vnto the apostles of Christ. And no marvayle for satan hym sisse is chaunced into the fassion of an angell of light. There foreit is no great thynge though his ministers fassion them selves as though they were them is

To the Corrinthyans. Fo. celov.

nifers of rightemesnes: whose ende shalbe acce

Ordynge to their dedes.

folishe: or els even nowe takeme as a fole that Imaye bost my silfe a lytell. That Ispeake I speake that Imaye bost my silfe a lytell. That Ispeake I speake that it were folyss hy whill we are now ecome to bosts ynge. Seynge that many reiouse after the fless he I will reiouse also. For ye suffre foles gladly be cause that ye your selves are wyse. For ye suffre even if a man brynge you into bondage: yf a made our ery faman santakery faman exalt hym silfer yf a man smyte you on the face: I speake as conscernynge rebuke as though we had beneve as the.

motherin soever env man dare be bolde (Tives atefolisthly) I dare be bolde also. They are 150 brues/soam J: They are Israelitf/even soam J: They are the sede off Abraham even soam J. They are the ministers off Chaist (3 speake as afole) Jam moare: Inlabours moare abox undant: In strypes abovemeasure: In preson mozeplenteously: In deeth ofte. Of the Jewes fivetymes receaved Jevery tymerl. strypes/0% neercepte. Thrysewas I beten with roddes. 3 was once stoned. I suffered they se shipwracte. Myaht and daye have I bene in the depe off the fee. Iniorneyinge often: In parrels of waters In parrels of robbers. In icoperdies offmyne amnenacion: In icoperdies amongethe bethe. Thave bene in parrels in cities / in parrels in wildernes in parrels in the feelin parrels amos gefalcebrethren in laboure and travayle in

The seconde pistle of Paut

watchynge often/in honger/in thirst/in fastyns gf often/in colde and in nakednes.

Desyde the thyngs which ontwardly happen onto me / Jam combred dayly and care for all congregacions. Who is sicke: and Jam not sis the Who is hurtein the fayth: and my hert burs neth not? Uf J must nedes reioyce / J will reios yce of myne insirmities.

The vij. Chapter.

Od the father of ourelorde Jesus Christ/
which is blessed for evermore. Enoweth the
at Jlyenort. In the citie of Damascho, the gove
erner of the people/vnder Eynge Aretas/layde
watches the citie of the Damasces/ad wolde has
vecaught me/ad at a wyndowe was Jlet dous
ne in a bastet thorowe the wall/adso scaned his

neina bastet thorowethe wall adsoscaved his Bitis not expediet for me no dout tores (hoof. ioyce/Teverthelesse J will come to visions and revelacions of the lorde. I knowe a ma in Christ above riig yeares agone (whether he were in the body Jeannottell ozwhether hewere oute off the body I canot tell god knoweth) which was taken oppeinto the thyrd heven. And I knowe the same man (whether in the body /oz out of the body/Jeanot tell/god knoweth) howethat he wastafe vppeinto paradise / ad herde wordes not to be spoten which no ma can vtter. Ofthis mawill Treioyce/ofmy silfewill Inotreioyce/ erceptit be of myneisirmities: ad though 7 wols Dereioyce Ishuldenot be a fole: fot I will saye the trueth. Meverthelesse I spare lest eny mashs nloethike off meabove that he feith metobe or beareth of me.

To the Corrinthyans. Fo. coolvi.

Describent of the lorde the frengthe is made pe rfaittheou weather. Dery gladly there will reionce of my weathers the frengthe of the lorde they fee that it myght departe frome: and he say de vnto me: my grace is sufficient for the. For my strengthe is made pe rfaittheou weathers. Dery gladly therfore will reionce of my weathers that the strengthe of the rist maye dwell in me. Therfore have I delect as cio in instructies in reductes / in nede / in perses cucios / in anguyshe for the sisten fate. For why en I am weate / then am I stronge.

Jam made a fole in bostynge my silfe. Dehas ve copelled me Jought to have bene comended of you. For in nothige was Jiferior vnto te ches fe apostels. Though I be nothynge yet the tots es of an apostle were wrought amoge you with all pacience: with signes and woders and mys ghty dedes. For what is it wher in ye were if eris ors vnto wother cogregacios? except it be there that I was not greveous vnto you. For geve me this wronge done vnto you. Beholde nowe the thyrde tyme Jam redy to come vnto you ne ther will I be grevous vnto you. For I set enot youres but you. Also the children ought nott to laye vppe for the fathers and mothers: but the

fathers and mothers for the children.

Mull very gladly bestowe and wilbe bestos wed for youre soules: though the moare I love you the lesse Jaloved agayne. But be it that I greved you not: newthelesse I was crasty ad tore

The seconde pistle of Paul.

you with gile. Did Jpill you by env of them wi hich I sent unto you? I despred Titus/and wi th hi I sent a brother: Did Titus destraude you of env thynge? walked we not in one sprete? was lked we not in lyke steppes? Agayne/thynke ye that we excuse oure selves? we speake in Christ

inthesight of God.

edifyinge. For I feare lest it come to passe/that when I come/I shall not fynde you soche as I wolde: ad I shall be foude unto you soche as ye we olde not. I feare lest there befounde amoge you lawynge/envyinge/wrath/stryfe/backbytyne gf/whisperyngf/swellyngf/and debate. I feastelest when I come agayne/Bod bryngeme los we amonge you/and I be constrayned to bewas yle many of them which have synned all redy/ad have nott repented of the unclennes/and formiseacion/and wantannes which they have come mitted.

The viij. Chapter.

the mouth of two or thre witnesses shall expery wordestode. I tolde you before ad tell you before as I sayde when I was preset with you the seconderyme, so wryte I nowe beynge abset to them which in tyme past have synned and to all wother: Af I come agayne I will not spare seynge that ye see experience of Christ which speare seynge that ye see experience of Christ which speare seth in merwhich amoge you is not weaked but is myghty in you. And verely though it cam off weakness that he was crucissed yet liveth he that

To the Corrinthyans. fo. ccplvij.

ozowethepower of god: and we no dout are wes akein hym: but we shall live with his by the mys

ghtthatgodgavevstoyouwarde.

proveyoure selves whether ye are i the fayth ornot.eramen youre owne selves. Enoweve nott youre awne selves howe that Jesus Christis in vourercepteve becastawaves. Itrust that vestis allknowethatwearenotcastawaves. Idefvre before god that ye do none evyll not that wells uldeseme comendable: but that yeshulde do the at which is honest: and let vs be counted as leas wdepresons. Wecan donothyngeagaynstthe trueth but forthetrueth Weare glad when we are weake and yestronge. This also we willhe forereven that ye were perfect. Therfore write 3 thesethynaf beynge absent lest when Jampres fet I shulde vie sharpnes accordynge to the pos wer which the lorde hath geven me to edifie fão notto destrove.

Grete one another in an holy tyffe. All the sayns ctf salute you. The faveour of ourelorde Jesus Chaift and the love of god ad the fellishippe of Chaift and the love of god ad the fellishippe of

the holy gooft be with you all 21 men.

The secondepistle to the Corrinthyans.

Gent from Phillippos a citie in Macedonia by Titus and Lucas.

Og

ul vnto the Galla,

The fyrst Chapter.

Plul an Apostle/nott off men/nether by man/but by Jes sus Christ/and by god the faths exwhich raysed him from deeth/and all the brethren whych are with me.

montothecongregacion off Galacia.

Gracebe with you ad peace fro god the faths er/ad fro ourelorde Jesus Christ/which gave hi sylfesor oure synnes/to deliver vs from this pres sent evill worlde/thorowe the will of God oure father/to whom be prayse for ever Amen.

hymthat called you in the grace of Christ vnto another gospell which is nothynge els but the at there be some which trouble you and intende to pervert the gospell off Christ. Teverthelese though we oure selves or an angell from heve preache eny other gospell vnto you the that whe ich we have preached vnto you holde hym as as cursed. As I sayde before so saye I nowe agas yne yf ene ma preache eny other thige vnto you then that ye have receaved holde hym acursed. Sete I nowe the save of men or off God?

To the Galathyans. fo.ccplviij

Other go Jabutto pleasemen? Af Istodyed to pleasemen Iwere not the servaunt of Christ.

Tcertifie you brethre/that the gospell which was preached of me/was not after the manner of men/nether receaved I it of ma/nether was Itaught it: but receaved it by the revelacion of Jesus Christ, ye have herde of my conversacion in tymes past in the Jewes wayes/howethat be yonde measure I persecuted the congregació off god/and spoyled it: and prevayled in the sewes laye/above many of my companiós/which wes re of myne awne nacion/and moche more fevetly mayntayned the tradicions of the elders.

from my mothers wombe, and called me by his grace forto declare his sonne by me, that Is ulde preache hym amonge the hethen: Immedis atly I comened not of the matter with stess who bloud nether returned to Jerusalem to the who ich were Apostles before me: but wet my wayes into Arabia, and cam agayne unto Damasco. The after three years Ireturned to Jerusale unto Peter and abode with hym. ru dayes, no note her off the Apostles sawe Is save James the lordes brother. The thyngs which I write bes holde god knoweth Ilye not.

Cicill: ad was vnknowen as touchynge my pers son vnto the congregaciós of Jewry/which wes re in Christ. But they herde only that he which persecuted vs in tyme past / nowe preacheth the fayth/which before he destroyed. And they glos

ifyed god in me.

Gg ¶

The epistle of Paul.

The seconde Chapter.

Beriff. yeares after that/ I went agayne to Jerusalem with Barnabas / and tote with me Titus also, Dee / ad I went by revelas cion/and comened with them of the gospell/whs ich I preache amogethe gentyls:but apart with them which are counted chefe left it shulde have benethoughtthat Ishulderane vorhadrunei vayne. Also Titus which was with me though hewere a greke/yet was not compelled to be cirs cumcifed and that be cause of incomers beynge falce brethren which cam in amonge wother to spreoutoure libertie whych we have in Christ Jesusthatthey might brynge vs into bondage. Towhom we gave no roume no not for the spas ce of an houre as concernynge to be brought ins to subjeccion: and thatt be cause that the trueth of the gospell myght continue with you.

reintymepassed it maketh no matter to me: god loketh on no mans persone) neverthelesse they which seme grett/added nothynge to me: Butt contrary wyse/when they sawe that the gospell over the vncircumcision was comitted vnto me/as the gospell over the circumcision was vnto Peter (For hethat was myghty in Peter in the Apostleshippe over the circumcision/the same was myghty in me amonge the gentyls) and as sone as James/Cephas/and Jhon/which ses med to be pillares/perceaved the grace that was geven vnto me/they gave to me and Bars nabas their hondes/and agreed with vs that

To the Galathyans. fo.ccyliv.

weshulde preache amonge the hethen/and they amonge the Jewes: warnynge only that weshs ulde remember the povre/which thynge also 3

was diligent to do.

mothen Peter was come to Untioche / Twiths stode hi in the face for he was worthy to be blas med. for verrethat certavne cam from Tames/ be ate with the gentyls: butt when they were cos me he withdrue and seperated hym filfe fears ynge them which were off the circumcision and the wother Tewes dissembled lytewyse / In so mochethat Barnabas was brought into their simulacion also. Buttwhen Isawe/thattthey went nott the realt wave after the trueth off the gospell/I sayde onto Peter before all men/yff thou beynge a Teme livest after the manner off the gentyls/and nott as do the Tewes: why caus sest thou the actula to folowe the Tewes: we whi ich are Tewes by nature and not synners off the gentyls / knowe thattaman is nottiustified by the dedes off the lawe: but by the farth of Jesus Christ: and we have beleved on Jesus Christ that we myaht beinstified by the fayth of Christ ko not by the dedes of the lawe: be cause that no flessheshalbeinstissed by the dedes of the lawe.

Christ we oure selves are foude synners is not the Christ the minister of sinnergod forbid. For yf I bilde agayne that which I destroyed them make I my silfe a treaspaser. But I thorowe the lawe am deed to the lawe that I myght live vns to God. I am crucified with Christ. I live veres ly yet nowenot I but Christ live thin me. The

Gg iğ

lyfewhich Inowe live i the flesshe/Ilive by the fayth of the sonne off god/which loved me/and gave hym silfe for me. I despyse not the grace of god: For if rightewesnes come of the lawe/then is Crist deed in vayne.

The.iij. Chapter.

N folisshe Galathyas: who hath bewiched you that yeshulde not beleve the trueth? to whom Jesus Christ was described beforethe eyes fad amoge you crucified? This oly wolde 3 learne of you. receaved ve the sprete by the dedes of the lawer or els by preachige of the faith: Are vesovnwysethat after ve have begon ithespres te vewolde nowe ende in the flesshe? So many thynaf vehave suffred in vayne. Af it be fothat vehave suffered in vayne. Which ministered to pouthesprete fad worketh miracles amogeyou doth heitt thozowethe dedes off the lawer or by preachigeofthefaith: Eve as Abraha beleved god/adit was a scribed to hi fot righte wesnes. Onderstondetherfore thattthey which are off fayth/arethechildzen of Abzaham.

Deinstifiethe hethen thorow fayth, and shewed beforehode glad tydyngs unto Abraha: In the shall all nacions be blessed. So then they which be offayth, are blessed with faythfull Abraha. Sor as many as are und the dedes of the lawe, are under malediccion. For it is written: cursed is every mathat cotinueth not in all thyngs who ich are writte ithe bote of the lawe to fulfill the. That no man is instified by the lawe in the sight

To the Gallathyans. fo. ccl.

The lawe is not of fayth: but the man that full filleth the third contayned in the lawe shall live in them. Christ hath delivered vs from the cus rse of the lawe ad was made a cursed for vs (for it is writte: Cursed is every one that hangeth on tree) that the blessynge of Abrahamight come of the gentyls throwe Jesus Christ that we might receave the promes of the sprete thorowe fayth.

Though it be but a mans testament/yet no man despyseth it/or addeth eny thynge therto whelk is once alowed. To Abraha and his scedewere the promyses made. Ze saith not/ithy seedes as in many: But ithy sede/as in won/which is Chs rist. This I saye that the lawe which began afterwarde/beyonde iii C. and prp. yeares/doth not disanull the testament/that was confermed of god unto Christ ward/to make the promes of none effect. For yf the inheritaunce come off the lawe/hit cometh not of pormes: but god gave it unto Abraham by promes.

was added because of transgressio (till the seede ca unto which seede the promes was made) and it was orderned by agels ithe hode of a medias tor. A mediator is nott a mediator of one. Butt god is one. As the lawethe agaynst the promes off god: God forbid. Aff there had bene a lawe geve which could have geve lyfe: then no doute rightewesness shulde have come by the lawer but the scripture cocluded all thigs under sinne that the promes by the faith of Jesus Christ shulde

Gg iin

begeve unto the that beleve. Before that fayth ca/wewere kept and shut uppe under the lawe/ unto the fayth which shulbe afterwarde bedes clared.

to the tyme of Christ that we myght be made ris ghtewes by fayth. But after that faith is come nowe are we no lenger under a scolemaster. For ye are all the sonnes of god by the faith which is in Christ Jesus. For all ye that are baptised have put Christ of you. Nowe is there no Jewe nether gree: there is nether bonde nether fre: there is nether woma; for all are one thynge in Christ Jesus felus Christ fix and heyres by promes.

The.iiij. Chapter.

7d I save that the herre as longe as hers a dylde differth not from a servaunt/thos nah he belorde of all but is vnder tuters ad aos perners untill the tyme apounted of the father. Evensowe/as longe as we were children/wer? bodage under the ordinacios of the worlde; but when the tyme was full come, god sent his sone borne of a woman, ad madebonde unto the las we to redeme them which were under the lawe: that we thorowe election shulder eceave the ihes ritauce that belongeth onto the naturall sones. Be cause ve are sonnes of od hath sent the sprete of his sonne i to oure hertes / which cryeth abba father. Wherfore nowe artethou not a fervas unt/but a sonne. yffthon be the sonne thou arte alfo the beyre of god thorowe Christ.

Tothe Galathyans fo. cdj.

Potwithstondynge/when ye knewe not god/ ye did service unto them/which by nature were not goddes: butt nowe seynge ye knowe god (ye rather are knowen of God) howe is it that ye tos urne agayne unto the weake and bedgarly ceris mones/where unto agayne ye desyre a freshe to be in bondage? ye observe the dayes/and mons ethes/and tymes/and yeares. I feare off you/ lest Thave bestowed on you laboure in vayne?

Brethern Ibesech you/beyeas Jam: for I am as yeare. He have not hurteme. He knowe well howe that thorowe instructive of the stell her preached the gospell unto you at the syrst: and my temptació which I suffered by reason of the stell he/ye despysed not/nether abhorred: but rescaved me as an angell of God: ye as Christ Jess sus, Sowe happy were ye then? for I beare you recorde that ys it hat bene possible/ ye wolde has ve digged out your awne eyes/and have geven them to me. Am I so greatly become your ens mye/because Itell you the trueth?

tendeto exclude you that ye shulde be fervent to themwarde. Jit is good alwayes to be fervent/soit be in a good thynge/ad not only when Jam

present with you.

th agayne untill Christ be fassioned in you) I wolde I were with you nowe and coulde chass ge my voyce for I stonde in a doute of you.

Tell meyethat desyreto be under the lawethat veyenot herde of the lawer for it is writte that Abraham had two sonnes the one by a bonde

Og v

mayde/the wother by a fre woman. Nee and he which was of the bonde woman/was borne as fter the stellhe: but he which was of the fre woms an/was borne by promes. Which thyngs betos ken mistery. For these wemen are two testamens the one from the mounte Sina/which gendes eth unto bondage/which is Agar (For mounte Sinais called Agar in Arabia/and bororeth apon the citie which is nowe Jerusalem) and is

in bondage with her Children.

But Jerusalem/which is above/is fre:which is the mother of vs all. For it is written: reioyce thou baren/that bearest no childre: breake fors the and crye/thou that travelest not. For the des solate hath many moo children/then she which hath an husband. Brethren we are after the maner off Jsacchildren of promes: But as then he that was borne carnally/persecuted hym the at was borne spritually. Even so is it nowe. Neverthelesse what sayth the scripture: Caste a waye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the free woman. So then brethre we are not children of the bonde woman; but off the free woman.

The. v. Chapter.

Cond fast therfore in the libertie wherwith Thrist hath made vs free and wrappe nott youre selves agayne in the yoffe of bondage. Be holde I paul save unto you that yf ye be circus cised Christ shall proffit you not hynge at all. I whise agayne to every man which is circus so

Tothe Galathyans fo. cclif

that he is bounde to kepe the whole lawe. He as regone quyte from Christ as many as are instituted by the lawe and are fallen from grace. We loke for ad hope to be instituted by the sprete which cometh of fayth. For i Jesu Christ nether is cir cucifion env thynge worth nether yet uncircuicis sion but fayth which by love is myghty in oper racio. He did runne wele. Who was a lett unto you that ye shulde not obey the trueth? Even that consell that is not of hym that called you. Aly telleven doth levethe whole lompe of dowe.

be none other wyse inynded. Zethat troubleth you shall be are his indgement/what soever hes be. Brethren yf I yet preache circucisis: why do I theyet suffre persecucio? For then had the offs ence which the crosse geveth ceased. I wolde to god they were sodred fro you which trouble you Brethren ye were called in to libertie only lett not your elibertie be an occasion unto the sless he is sulfilled in one worde which is this: Thou shalt love thyne neghbour as thy sife. If ye by te and devoure one another: take hedelest ye be consumed one of another.

Instes of the flesse. Sorthe fless he lusteth cotras ty to the sprete and the sprete cotrary to the fless she. These are contrary one to the other so that ye cannot do that which ye wolde. But and y f ye be ledde off the sprete then are ye not under the lawe. The dedes of the fless he are many fest who ich eare these advoutrie fornicacion wallens

mes/wantannes/ydolatrie/witchecraft/hatrs
ed/lawynge/sele/weath/stryfe/sedicion/pars
tetakyngf/envyinge/murther/dedicion/pars
glottony/andsochelyke: offthewhich Itellyou
before/as Thavetoldeyou in tyme past/that
they which commit sochetyngs shall not be the in
heritours of thekyngdo of God: but the frute off
the species/love/ioye/peace/longe sufferynge
gentlenes/godnes/faythfulnes/meknes/tems
perancy: Agaynst sucheis there no lawe. They
that are Christis/have crucified the sless the
the appetites and lustes. As welive in the specte
let vs walke in the specte. Lett vs nott be vayne
glorious/provokynge one another/ ad envyins
ge one another.

The.vj. Chapter.

Rethren yffeny man be faullen by chaunce into eny faute: yewhich are spretuall helpe to amende hym in the sprete of meënes: consyds erynge thy silfe lest thou also be tempted. Beas re ye one anothers burthen: and so fulfill ye the lawe of Christ. Aff a man seme to hym silfe that he is somwhat when in dede he is nothynge thes same deceaveth hym silfe in his ymaginacion. Let every man prove his awne worke and then shall be have retorsynge in his awne silfe and not in another. For every man shall be are his awne burthen.

Det hym that is taught in the worde/ minister vnto hym that teacheth hym in all good thyngs. Be not deceaved/god is not mocked. For what soever a masoweth/that shall he reepe. Bethat

To the Galathyans. So. ccliff

foweth in the fless he shall of the fless he reepe cor rupcion: but he that soweth in the sprete shall of the sprete reepe lyfe everlastynge. Let vs do good and let vs not faynte. For when the tyme is come we shall repe with out werynes. Whill we have therfore tyme lett vs do good unto all men and specially unto them which are off the

housholde offarth.

23 oholdehowelargealetter Thavewritten onto you with myneamne honde. As many as despremith vitwarde aperaunce to please carns ally they constrayne you to be circumcised only becausether wolde nott suffre persecucion with the croffe off Chaift. forthey them selves which are circumcised fepe not the lawe : but desvre to have you circumcifed that they myght reioyce in voure flesshe. God fozbid that Ishuldereiovce but in the crosse of oure lorde Jesu Chaist wher by the worlde is crucified as toudynge me and Jas concernyngetheworlde. Sozin Christ Tes funether circumcifio avayleth env thynge at all nor vncircumcifio:but a newe creature. And as many as walfe acordynge to this rule / peace be on them/and mercy/and apon Israhel that pes rtayneth to god. From bece forth let no man put metobusynes. for I bearein my bodye the mas rtf of the lorde Jesu. Brethren the grace offous relorde Jesu Christebe with youresprete/ 21men.

Onto the Galathyans written from Rome.

The epistle of paul to

the Ephesians.

Thefyrst Chaper.

Aulan apostle off Jesix Christ by the will off God. Lo the saynets at Ephesus/ and to the whiche beleve on Jes us Christ.

from god oure father/and from the lorde Jesus

Chaift.

us Christ which hath blessed vs with all maner of spirituall blessings in hevenly thynges by Christ acordynge as he had chosen vs in hym throw we love before the foundació of the worlde was layde that we shulde be saynts ad with out blame in his sight. And ordeyned vs before unto his sight, accordynge to the pleasure of his will to the prayse of his glorious grace where with he hath made vs accepted in the beloved.

blud that is to save the forgevenes offsynnes, according to the riches of his grace which greace he shed on vs oboundantly in all wisdom and prudecy. And hath openned vnto vs the missery of his will acording to his pleasure, and purposed the same in hym silfe to have it declassed when the tyme were full come that all thyms

Tothe Ephesyans. So. ccliff

she thyngs which are in heven / and also the thyngs which are in erthe/shulde be gadders ed togedder/eve in Christ: that is to saye in hym in whom we are made herres / and were therto predestinate accordynge to the purpose off hym which worketh all thigs after the purpose off his owne will that we shulde be unto the prayse off his glory/which before hoped in Christ.

In whom also ye (after that ye herde the wors de off trueth/I mean the gospell off your e heals th/wherin ye beleved) were sealed with that hos ly sprete off promes/which is the ernest off our inheritaunce/to redeme the possession purchass

ed vntothelaude ofhis glory.

Wherforeeven 3 (after that I herde off the fayth which ye have in the lorde Jesu and love unto all the saynetf) cease not to geve thates for you makinge mencion off you in my prayers / that the God offourelorde Jesus Christ and the father off glory myght geve vnto you the fp rete of wisdom and open to you the knowledge of hym silfe and lighten theeyes of your emyns des that remyght knowe what thynge that hos peis/where unto he hath called you and howe alorious the riches of his inheritaunce is apon the sayncts and what is the excedynge great nes off his power to vs warde / which beleve accors dynge to the workynge off that his mighty pos wer/which he wrought in Christ/when heras vsed hymfrom deeth and sett hym on his rigs ht hondein hevenly thynges / above all rule / power / and myght / and dominacion / and above all names that are named nott in this

morlde only but also ithe worlde to come. And hath put all thyngs vnder his feter and hath made his above all thyngs the heed of the cogregastion which is his body and fulnes of hyme the at filleth all in all thyngs.

The. ij. Chapter.

to hath quickened you also that were des edd in treaspasse and synne in the which in tyme passed ye walked according to the course of this worlde and after the governer that wis eleth in the ager the sprete that worketh in the thildren off unbelese among the which we also so had our conversacion in tyme past in the lustes of our slessifier and fullfilled the will off the stelly and of the mynde; and were naturally the thildren of wrath/even as well as wother.

2 3ut God which is rich in mercy therow the greatelove wher with he loved vs eve when we were deed by fynne hath quicened vs with Che rift (forby grace are ye faved) and with byes hathrayfed vs uppe and with hym hath made ve fitte in heevenly thynges / thorome Jefus Christ / for to shewe in tymes to come the excess yngeryches ofhis grace/intyndnes to vs wars des thorowe Christ Jesus. For by grace ateve made fafethrowe fayth and that not off your felves: Fortis the aufte of God/and commerts not of wortes / left eny man shulde bost hym fils fe. Sorwe arehis wordmanshippe / created in Chrift Jesu vnto good workes / vnto the which god orderned ve before that we foulde walks tutben.

To the Ephesvans. So. cclv.

Merfore remeber that ye beynge in tyme pas ffed gentyls in the fless he and were called vacirs cumcifion off them which are called circuicision in the fless he which circumcision is made by hos des: Remeber I saye that ye were att that tyme with outen Christ and were reputed aliantes from the comen welth of I stabel and were fres moe from the testament of promes ad had nos hope and were with out god in this worlde, but nowe in Christ Jesu / ye whych a whyle agoo were farre off are made neve by the bloude off

Christ.

For he is oure peace/whych hath made off both wone ad hath broken downe the wall it he myddes/that was a stoppe bit wene vs/and has thalso put awaye thorowehis stell he/the cause of hatred (that is to saye, the sawe of comauns demeticontained in the sawe writte) for to mas te of twayne wone newe main hym silfe/so mas tynge peace: and to reconcile bothe unto god in one body throwehis crosse/ad slewe hattred the erby: and cam and preathed peace to you which were a farre of/and to them that were neye. For thorowe hym we bothe have an open waye in/in one sprete unto the father.

foreners: but citesyns with the saynetes and of the housholde of god: and are bilt apo the found dation of the apostles ad prophetes. Jesus Che rist beynge the heed corner stone i whom every bildynge coupled togedder groweth unto a hour teple in the lorde i who ye also are bilt togedde ex and made an habitacion for god i the sprete.

台力

The epistle of Paul. The .iij. Chapter.

Orthis cause I Paul the servaut of Jesus amin bondes / Soz youre fates which are gentyts. Afre have herde of the ministracion of the grace of god which is geve metoyou warde: Sor by revelacion shewed he this mistery onto me as I wrote above in feame wordes wher by wheyerede ye maye knowe myne understods page ithe ministery of Chaift which mistery in tymes passed was nott opened unto the sonnes of measitis nowe declared untohis holy aposts les and prophet? by the sprete: that the gentyls shulde beinheritours also são of the same body. and partakers off his promis that is in Christ/ bethe meanes of the gospell-wherof Jammade aminister by the arfte of the arace of god geven pnto me after the workynge of his power.

Denomethelest of all saynts is this graceges venothatt Is shulde preache among the gentyls the unsearchable ryches off Christon and rogeve light to all menothat they myght knowe what is the felyshippe of the mistery which from the bestynnynge off the worlde hath benefitd in God which made all thyngs thorowe Jesus Christothe intento that nowe unto the ruelars ad postwers in heven myght be knowen by the congress gació the manyfolde wisdom of god of accordyns ge to the eternall purpose which he purposed in Christoft Jesu oure lorde by whom we are bolde to drawe neve in that trust owhich we have by fayth on hym. Wherfore I desire that ye fayns

To the Ephesvans. So. cclvi.

not because of myne adversities which I suffre

for you: which is youre prayfe.

ther of our elorde Jesus Christ which is father over all that you called father Ju heven and in erth/that he wolde graunt you acordynge to the ryches of his glory/that the maye be strenghted with myght by his sprete in the inner man/that Christ maye dwell in your ehertes by fayth/that ye beynge roted and grounded in lowe/myght be able to comprehende with all saynts/what ys that threath and length/deepth and heyth; and to knowe what is the love off Christ/whs ith love passeth knowledge: that ye might be fuls silled with all manner off sulnes which cometh off God.

undantly/above all that we are or thynke/acs cordynge to the power that worketh in vs/be prayle in the congregacion by Jesus Christ the oroweout all generacions from tynk to tyme 26

men.

The.iiij. Chapter.

Therfore which am i bondes for the lordes fake exhorte you that the walke worthy off the vocation wher with ye are called i all hums blenes of mynde and meknes and longe suffers ynge for bearige one another thorowelove ad that ye be dyligent to kepe the wnite of the sprete in the bonde of peace beynge one body and one sprete even as ye are called in one hope of your who is

nebaptim: one god and father of all which is

above all thorowe all and in vs all.

To the measure of the gyft of Christ, wherfore he sayth: Be is gone oppe an hye and hath ledde raptivitie captive and hath geven gyftes vnto men. That he ascended iwhat meaneth it butt that he assended fyrst into the lowest parkties of the erth? Be that descended is eve the sax mealso that ascended vppe even above all heve

ens/tofulfill all thyng?.

me prophets some Evangelistes some Shepps erdes some Teachers: that the saicts might has veall thyngs necessary to worke ad minister wis thall to the edifyinge of the body of Christ tyll we everychone (in the vnitie of fayth / and know wledge of the sonne of god) growe uppe unto a parfayte man after the measure of age which is in the fulnes off Christ: That twe hence for the no moare chyldren waverynge and carred with everywynde of doctryne by the wylynes of me and craftynes where by they laye a wayte for us to deceave us.

all thyings growe in hym which is the heed that ys to save Christ in whom all the body ys cous pled and knet togedder in every toynt wheres with one ministreth to another (acordynge to the operacion as every parte hath his measure) and increaseth the body vinto the edysyinge of it

silfe in love.

To the Ephesvans. fo. cdvij.

This I save herfore and testifie ithe lordex mat ve hence forth walke not as wother gentyls malke/in vanities off their mynde/blynded in their onderstondunge beynge straungers from thelyfe which is in god/thosowe the ignorancy that is in them because off the blyndnes off the eir hertf: which beynge past repentaunce have deven them selves vnto wantannes / to worke all manner of vnclenes eve with gredynes. But vehavenot solearned Christ / Afso bevehave herde off hym/ and are taught in hym/even as thetrueth is in Jesu: fo as concernynge the cons versacion in tyme past laye from you that olde man which is corrupte thorowe the deceavabs lelustes and be rerenued in the sprete off youre myndes and put on that newe man which after a dodly myse is shapen in ryghtemesnes and true holynes. Wherfore putt awayelyinge and speake every matrueth vnto his neghbour/for as moche as we are members one off another. Beangry but synne nott: lett nott the sonne goo Doune aponyoure wrathe geve noplace vnto the backbyter let hym that stole steale no moas re-butlet hymrather laboure with his hondes somegood thige that he may e have to geve vns to hum that nedeth.

memouthes: buttthatt whych is good toedefye with all when nedeys: that it may have faves our with the heares. And greve not the holy spectoff God by whome ye are sealed unto the days of redemption. Let all bitternes fear snes and wrath rozynge and cursyd speakynge be

为的调

The epiffle of Pual.

put awaye from you/with all maliciousnes.be ye courteouse one to another/be mercifull forges wynge one another/even as God for Christ sas Teforgave you.

The.v. Chapter.

And walkein love even as Christ loved vs.
and gave hym silfe for vs. an offerynge ad a sas
erifyce of a swete saver to god. So that fornicits
on ad all vnclenes or coveteousnes be not ons
ce/named amonge you as it be cometh saynets
mether filthynes, nether folishet alkyng nether
gestige which are not comby but rather gevyns
ge of that. For this ye knowe, that no who ims
onger other vnclene person or coveteous perso
(which is the worshipper off ymages) hath eny
iheritauce in the kyngdom of Christ. ad of god.

Dett no man deceave you with vayne words.
To thoso we so the thyngs cometh the wrath off

god apon the chylosen of unbelefe. Be not there fore companious with them. He were once derce these but are now elight in the lorde.

the speceis in all goodnes rightewesnes and trueth. Accept that which is pleasinge to the lorder and have no fellishippe with the unfruts full workes of dereines: buttrather rebute the. For it is shame even to name those thynges which are done of them in secrete: but all thigh whe they are rebuted of the light are manifest. Sor what sever is manifest that same is light. Whe

Tothe Ephesyans. So. cdviij.

exfore he sayth: awake thou that flepest ad stod ppe from deeth ad Christ shall gevethelight.

ctly:not as foles:but as wyle/redemyngethetys me:for the dayes are evyll: wherfore/be ye note vnwyle/but vnderstod what the will of the lors de is/and be not dronfe with wyne/wheri is exs cesse:but be fulfilled with the sprete/speakynge vnto youre selves in psalmes/and ymmes/and spretuall songes/syngynge and playinge to the lorde in youre hertes/gevyngethanks all ways for all thyngs ithe name of our e lorde Jesu Che rist to god the father: submittynge youre selves one to another in the sease of god.

husbandes/as unto the lorde: For the husbade is the wyves heed/even as Christ is the heed off the congregacion/and the same is the saveoure off the body. Therfore as the congregacion is in subjection to Christ/ly twy select the wyves be in subjection to their husbands in all thirds. Sust bands love your wyves/even as Christ loved the congregacion/and gave his life for it/to sans crisieit/and clensed it in the fount and of water thorowe the worde-to make it unto hym siste/a glorious congregacion with oute spot/or wryng cle/or eny soch thynge: but that it shulde be how by and with out blame.

So ought men to love their wyves / astheir awne bodies. Zethat loveth his wyfe/loveth hymsylfe. For no man ever yet/hated his awne steffhe: Butt noryssoith / and therisith itt: even as thelorde doth the congregation: for wear his its

The epiffle of Pual.

members of hys body off his flenne and of his bones. For this caufe fhall a man leave father and mother and shall continue with hys wyfer and two shalbe made one flesshe. This is a grett fecrete but I speake bitwene Chaift and the cos gregacion. Mevertheleffe dove fo that every one off you love hys wyfe truely even as hym fylfe: 2ind lett the myfe fe that the feare her hufbande?

The vi. Chapter.

Bylonen obey youre fathers and mothers inthelorde: for sois itright . Sonoure fats her and mother that is the frest comaundemet that hatheny promes that thou may it bei goos beeftate and live longe on the erthe. Sathers movenoryoure dylozen towath:buttbarnge the uppewith the norter ad informacio off the lotde. Servafit be obediet unto youre carnall masters with feare and trymblynge in syngles nes of youre hert? as onto Chaift; not with fers vice in the eve fight as men pleafars: butt as the fervannti of Christ doynge the wyll off god fro the hertewith good will even as though ye fers ved the lorder and not men. And remember that what soever good thynge eny man doeth thatt shall he receave agayne off the lorde/whether hebebonde oz fre. and vemasters Doeve the sas methyngf pntothem puttynge awave threates ingig?: and remember thatteven youtemaster alfois in heven / nether is there eny repecte off persone with hym.

Tothe Ephesyans fo. cclip

Sinally my brethren be stronge in the lorde and in the power of his myght. Put on the arms our of god that ye maye stonde stedfast agarnst the crafty affautes offthe devyll. For wewzests lenotagaynst flesspeand bloud: butagaynstru eles agaynst powersand agaynst worldy ruelas rs of the dardines of this worlde agaynft fores tuall widednes in hevenly thynaf.

Sorthis causetate unto you the armoure off god/thatyemayebeabletoresistintheevyllda ve, and to stonde perfect in all things.

Stonde therfore and your eloynes gyrd abos ure with veritie havynge on the brest plate of ri ghtewesnes , and shood with shewes prepar s Edbythe gospell of peace. Above all taketovou the shelde off fayth wher with yemaye quenche all thefyriedartes of the wicked. and take the hel met offheelth/and the swearde of the sprete/wh ich is the worde of god/and praye all wayes wis thall manner prayer and supplicacion: and the at in the sprete: and watch thervnto with all in 3 stance and supplicacion for all saynets/and foz me/that vttraunce maye be geven vnto me/ths at I mave open my mought boldly / to vtter the secret of the gospell wher of 3 am a messenger in bondes/that there in Imaye speake frely/as it becommeth me to fpeake.

Butthat ye maye also knowe what condicion Jamin/and what I do Tichicus my dearebrs other and faythfull minister in the lorde / shall Thewevou off all thyngf whom I sent vnto von forthesamepurpose that ve myght knowe wha at case Istonde in / and that he myght coinfort soh v

vourehertes.

peacedewith the brethren/and love with fas
pth from god the father/and from the lorde Jes
su Christ. Grace be with all them which
love ourelorde Jesus Christ in puers
nes/Amen.

Sent from Rome unto the Ephes syans by Tichicus.

The pistle of paul to the phillippyans.

The fyrst Chapter.

Aul and Timotheus the fervaunts of Jesu Christ. Toall chesayucts in Christ Jesu which are at philippos/with the bish 4 aps/and deacons.

From Godoure father and from the lorde Jess

us Chrifte.

you all wayes in my prayers for you all and pr are with gladnes be cause of the fellowship which rehave in the gospell from the fyrst daye one to nowe ad am surely certified off this that he which began agod workein you shall performe it untill the daye off Jesus Christ as it become meth me so to sudge off you all because Jhave you in my herte and have you also every one co panions off grace with me even in my bondes as Joefende and stablishe the gospell.

To the Phillippyans . Fo. cclo

God beareth me recorde howe greatly Ilons geafter you all from the very herte rote i Jesus Christ. 21nd this I praye that your elove maye increare more and more in knowledge ad in all fealynge that younght accepte thiges most extellent that ye myght be pure and societas she ulde hurte nomannes conscience will the das re of Christ stilled with the frutes of righteness ness which frutes come by Jesus Christ unto the

glozy and laude of God.

Implement onto the gretter furtherynge off the gospell. So that my bondes in Christ are manifest thorowe out all the judgement hall: ad in all wother places in so moche that many off the brethre in the lorde are boldned thorowemp bondes, and dare more largely speake the wors de with out seare. Somethere are which eprease the Christ of envie and stryfe, and some off good will. The one parte preacheth Christ off stryfe, and not purely supposynge to adde more adver sitie to my bondes. The wother parte of love be cause they se that Jamsett to defend the gosps ell.

by all maner way se whether it be by occasion or of trueth yet Christ is preached: and therfore I ioye. Ree and will ioye. For I know that this shalbe for my health thorowey our eprayer as ministrige of the spreach of Jesu Christ as I here tely love fore as hope that inothige I shalbe as shamed: but that with all considence as all was yes in tymes past even so nowe Christ shalbe

The epiffle of Paul.

magnifico in my body whether it be thorowely ferorels deeth. For Christis to melyfer and des

ethis tome avauntage.

Destit chaunceme to live in the fless he that is to me frutfull forto worke and what to chose I wote not. I am costrayned of two thyngs: I destyre to be lowsed and to be with Christ which thynge is best of all: Nevertheless to abyde ithe self he is moarened full for you. And this am I sure of that I shall abyde and with you all continue for the further aunce and tope of your fast thind that ye may emoare about dantly reconce in Jesus Christ throws me, by my comynge to you account and the continue.

meth the gospell of Christ: that whether I come and se you or els be absent. I mayeyet heare of you that ye continue in one sprete and in one so use labouryng as we do to mayntayne the fayth of the gospell and in nothynge fearynge youre adversaries; which is to them atoken of peroicis on and to you a signe of health and that of god for onto you it is geven that not only ye shulde beleve on Christ: but also suffre for his sake and have ever the same fyght which ye sawe me have

The. if Chapter.

I there be amonge you eny cosolacion in Ch rist yf there be eny comfortable love yf thes re beeny fellishippe of the sprete yff there be eny compassion or mercy/fulfill my toye, that ye drs awe one waye, bavynge one love bey hist of one

To the Phillippyans . Fo. colof

acorde/and of one mynde/that nothynge bedos ne thorowe stryfe or vayne glory/but in meknes of mynde. Let every person thynke every other man better then hym silfe/so that ye considre eve ery man/not what is in hym silfe: But what is

in wother men.

in Christ Jesu: Which beynge in the shape off god/and thought it not robbery to be equall with god. Teverthelesse he made hymsisse of nores putacion/and to eon hym the shape of a servas unte/and becam lyte unto men/and was found be in his aparell as a man. Ze humbled hymsisse and becam obedient unto the deeth/even the deeth of the crosse. Wherfore God hatheralted hym/and geven hym a name above all names; that in the name off Jesus shulde every free bos we/both of thyngs in heven/and that all tonges shus loe confesse that Jesus Christis the lorde unto the prayse of god the father.

mays obeyed/not when I was present only/but nowemoche more in myn absence/even so perso rme your e owne health with feare and tremblys nge. For it is god which worketh i you/both the will and also the dede/even of good will.

putynge/that ye maye be faule lesse/ and pure/ and the sonnes of God/with out rebute/in the middes of a crofed/and a perverse nacion/ans/ ogewhich se that ye shyne as lightes in the work loe/holdige fast the worde of lyfe/puto my reios/

win vayne/nether have labored in vayne. Dee and though I be offered vppe on your facrifice and your fervinge of god in the fayth: I reloyce and reloyce with you all. For the same cause als

To/reiovce ve/and reovce ve with me.

heus shortly/vnto you/that Jasso maye be off good coforte/when I know what case ye stonde in. For Jhavenomanthat is solyke mynded to me/which with so pure affection careth for yous rematters. For all wother seke their awne/and not that which is Jesus Christs. Peknowethe prosseof hym/howethat as a sonne with the fast ther/so with me bestowed he his labour apo the gospell. Sym trust I to sende as sone as I know we howe it will go with me. I trust in the lorde that Jassomy silfes shall come shortly.

phroditus unto you / my companion in laboure and feowelfodier / youre Apostle/and my mini, sterat my nedes. For he longed after you / and was full off hevines / be cause that ye had herde saye that he shulde be sicte/and no doute he was sicte/and that neve unto deeth/but god had mer cy on hym:not on hym only/but one me also/lest I shulde have had sorowe open sorowe.

If sent hym therfore the diligentliar that whe peshuldese hym pemyght recove agayne and I myght be the lesse socomfull. Receave hym the erfore in the lorde with all gladnes and make moche off soche; be canse that for the worke off Christ he went so farre that bewas mye valo

To the Phillippyans fo.cdvij

Beeth/and regarded not his lyfe/tofulfill that service which was latinge on your parte tows arde me.

The.iij. Chapter.

Tover brethre myne reionce in the loss de/It greveth menot to write the very fa metnynafonto vou. Forto vouitis afuretlynis ge. Beware of dogges beware of evell worfers Beware of diffencion: For we are circumcifion which worshippe god ithe sprete/and relovce in Christ Jefu and have no confidence in the fless he:though I have wher off I myght reiorce ithe fleffhe. Afeny wother manthynteth that he has th wheroff he myaht trust in the flees he: moche moare J: circumcifed the erght daye, off the Fynted off Israhell off the trybe of Beniamyn an Phoneborne of the Phrues: as concernynge thelawe a pharifage and as concernynge fers ventnes I persecuted the congregacion/and as toudynge the rightewesnes which is in the lawe I was soche a won as no man coulde complays neon.

But the thyngs that were wynnynge onto me z counted losse for Christes sake. Re I thike all th yngs but losse for that excellet knowledge sake of Christ Jesu my lorde: For who I have counted all thynge losse and do indge them but donge that I myght wynne Christ and myght be for and in hym not thavynge myne awne rightes wesnes which is off the lawe: But that which spryngeth off the stayth which is in Christ. I mean the rightewesnes which commeth of God

of his resurrection/and the followshippe of his passions / that I myght be comformable vnto his deeth/yfby eny meanes I myght attayne vn

to the refurreccion from deeth.

ther were all redy parfect: but I folowe/ yf that I may ecomprehende that wherin I am comprehended of Christ Iesu. Brethren I counte not my silfe that I have gotten it: but one thyms ge I saye: I forget that which is behynde me/ no stretche my silfe vnto that which is before me and preact onto the marke apoynted/to obtays netherewarde of the hye callynge of God in Christ Iesu. Let us therfore as many as be perfect bethus wyse mided: ad yf ye be wother wyse mided/I praye God open even this unto you. Hes verthelesse in that where unto we are come/let us proceede by one rule/that we may ebe off one acorde.

which walke even so as ye have vs for an ensage mple. For many walke (off whom I have tolde you often and nowe tell you wepynge) that the ey are the enemyes off the cross off Christ whose sende is dampnacion whose God is their bely and glory to their shame which are worldely mynded. But our econversacion is in here from where weloke for the saveour Jesus Christ which shall change into another fassion our evile bodies that they may be fassioned lyke vnto his glorious body according to the working whereby be is able to subdue all thigs unto by many tiles.

To the Phillippyans. Fo. cclviij.

The.iiij. Chapter.

Erfore brethre dearly beloved and longed for my tope and croune focontinue belos ved in the lorde. I praye Lvodias and beseche Sintickes that they be of one accorde in the lors de. Lee and I beseche the faythfully octselowe helpe the wemen which labored with me in the gospell ad with Clement also and with wother my labour felowes whosenames are ithe bote off lyse. Recorce in the lorde alwaye ad agayne I sayere coyce. Lette youre softenes be known unto all me. The lorde is even at honde. Be notterfull: butt in all thyngs sheweyoure peticion unto god i prayer ad suplecacion with gevynge off thanks, and the peace off god which passets all understondynge tepe your eherts ad mynds

in Christ Tefu. Surthermore brethren what soever thrnaf aretrue/whatsoeverthyndf are honest/whats foever thyngf areinst whatsoever thyngf are pane/whatsoeverthyngs pertagnetolove/whs atsoeverthyng? are off honest zeporte vffthere beeny verteous thynge/yfthere beeny laudable thynge those same have ye i youre mynde wha ich ve have both learned and receaved herbe an alsoseneinme:thosethyngs do ad the god of pes aceshalbewith von. I reiorsed in the lorde gres atly that nowe at the last year erevived ad are wered myndfull of me adayne in that wherin ve were also mynofull but yelacted aportunitie. 7 speakenot be cause of necessitie/for Thaveleas rned in what soever estate Jam therewith to be

31

content. Jean both east donnemy sife. Jek als so ercede. Every where sed i all thyngs Jamins structed both to be full and to be hongry: to has ve plenty and to suffre nede. Jean do all thyngs thosow the helpe off Christ which strengtheth me. Not wistodynge ve have welle done that ye

bareparte with mein mytribulacion.

nge of the gospell whe Ideparted fro Macedois nia no congregacion bare parte with me as cos cernynge gevynge and receavynge but yearly. Sorwhen Iwas i Testalonica ye sent once ad afterwarde agayne onto my nedes; notithat I despre gyftes; butt Idespre aboundant frute on your eparte. I receaved all and have plentte. I was even filled after that I had receaved of La paphroditus that which cam from you an ods our that smelleth sweet a sacrifice accepted and plesaunt to God. My god fulfill all your enedes thorowe his glorious ryches in Jesu Christ,

more Amen. Salute all the fanct in Christ Jes
fu. The brethren which are with me grete
you. All the fanct falute you. Ad most
of all they which are of the Ems
perours housholde. The
grace off oure lorde
Jesu Christ
be with
you
all Amen.

Ment from Rome by Epaphroditus.

the pistle offpaul

onto the Collossyans.

The fyrst Chapter.

Aul an Apostle off Jesus Christ by the will of god / kd bros ther Timotheus.

Cothe sayntf which are at Cos lossa: and brethren that beleve in

Jig

Chaist.

Grace be with you and peacefro god ourefather and fro the lorde Jesus Christ. moe gevethates to god the father of ourelorde Jesus Christ alwayes for you in oure prayers/ Tence we herde of youre fayth which ye have i Ch rift Jesu: ad of the love which ve beareto all sas untiforthehopes sake which is lavde uppei stos re for you in heven of which hope ve have herde by the true worde off the gospell which is come unto vou eve as it is ito all the worlde fo is fre utfull asitis amogeyou / fro the fyrst daye ithe which reherde of it ad had experiece of the gras ce of god ithe trueth/as ye learned of Ppaphra oure deare felowe servaunt which is for you as farthfull minister i Christ/which also declared pnto vs vourelove, which ve have in the sprete. Gorthis cause we also sence the daye we herde of hit have not ceasyd prayinge for you ad delye rigethat ye myght be fulfilled with the knowles

deestodynge/that ye myght walke worthy of the lorde in all thyngs that please/beynge frutsuit all good works ad encreasynge it he knowledge of God strengthed with all myght/throwe hys glorious power/vnto all pacience/ad longe surserynge/with ioyfulnes/gevynge thanks vnto the father which hath made vs mete to be part takers of the enheritaunce of sayncts in light.

which hath delivered vs fro the power of ders comes and hath translated vs in to the fyngoom of his dere sonne in whom we have redempcion thosowehis bloud that is to save forgevenes of sinnes which is the ymage of the invisible god fyrst begotten before all creatures: for by himes reall thyngs created thyngs that are in heven and thyngs that are in erth: thyngs visible and thyngs invisible: whether they be mateste or lors of hippe other rule or power. All thigs are cres atyd by hym and in hym ad he is before all the vings and in hym all thyngs have there beynge.

the congregacion/heis the begynnynge ad fyrst begotten of the deed/that in all thyngs he might have the preeminence. For it pleased the father that in hyms shulde all fulnes dwell/and by hym to reconcile all thynge onto hymsisse/ and to set at peace by hi throw the bloud of his crosse both thyngs in heven and thyngs in erth.

And enymes / be cause your emyndes were set in coleworkes) hath he nowe recocilied ithe body of his stellhe thorowe deeth/to make you holy ad

Tothe Colossyans. fo. cclov.

foche as no man coulde complayne on/and with outfaut in his awne sight/yf ye continue grouns ded and stably shed in the fayth/and be not mos ved awaye from the hope of the gospell/wherof ye have herde/howethat it is preached amonge all creatures/which are under heve/wher of 3

Paul am made a minister.

Towe love Jinmy passions which I suffre for you and fulfill that which is behynde off the affliccios off Christin my fless he for his boddies fate/which is the congregacion/wher of am 3 made a minister acordynge to the ordinaunce of god which ordinaunce was geven mevntoyou warde to fulfill the worde of god that mistery hid sence the worlde began and sence the begyns nynge of generacios: But nowe is opened to his saynets/to who god wolde make knowe the glos rious riches of his mistery amonge the gentyls/ which riches is Christin you the hope of alory whom we preach warninge all men and teachs yndeall men in all wisdom to make all me pars faitin Christ Jesu: Wherin Jalso labour and stryve/even as farforth as hys workynge word Beth in me myghtely.

The seconde Chapter.

wooldeve knewewhat fyghtige Thave for voure sake and for them of Ladicia/ ad for as many as have not senemy parso ithe fleshe/ that their hertes myght be comforted and knet togedder in love/ and in all ryches of full vnders stondynge/fortoknowethe mistery off God the I ig

father and of Christ in whom are hid all the tres asures of wisdo ad knowledge. This I save left eny mashulde begylde you with entysynge wois des. Forthough Ibe absent i the flesshe/yet am I present with you in the sprete tovige ad behols dingtheorderthat ye tepe/ad youre stedfastfas vth in Christ. As ve have ther fore receaved Chs rist Jesuthelorde/even so walkeroted and bylt inhym/ad stedfasteithefayth/as yehavelears med: and therin be plenteous in gevynge thant? Beware lest eny ma come ad spoyle you thoros mephilosophy and disceatfull vanities thorome thetradicios of me /adordinacios afterthe wos elde and not after Christ. For in hi dwelleth all thefulnes of the godheed boddyly Adve arefull in hi which is the heed of all rule and power in whom also ve are circumcised with circumcision madewith out hond? by puttynge of the finfall boddy of the flesshe thosowethe circueisio that is in Christ / Inthat ye are buryed with hi thos rowebaptim in whom ye are also zyfen agayne thorowefayth that is wroght by the operacion of god which rayled hym from deeth.

Were deed in synne and in the vncircumcision of your flesshe and hath forgeven vs oute trespasses and hath put out the obligació that was as gaynst vs made in the lawe written and that hath hetafeout of the waye and hath fastened it o his crosse and hath spower and hath made a showe of the openly and hath triumphed over them in his awne persone.

Let noman therfore trouble your conciences

Tothe Colossans. Fo. cclovi.

aboutemeate ad drynkeior for a pece of an holy daye, as the holydaye of the newe mone or of the saboth daye, which are nothige but shaddowes of thyngs to come but the body is in Christ. Lett nom a make you shute at a wronge marke, who ich after his awne ymaginacion walketh in the humblenes of angels, thigs which he never sas we: causels puft uppe with his stessly myns de, and holdeth not the heed, wher of all the bos dy by ioynt? and couples receaveth norishmet, and is knettogedder, and encreaseth with their creasing that cometh of god.

Mherfozeif ye be deed with Christ fro doctris neof the worlde: Why as though ye yet lived in the worlde are yeledde with tradicios of the the at saye: Touchenot Tastnot Zandle not: who ich all peryshe with the vsynge of them and are after the comaundments and doctryns of men: which thigs have the similitude of wisdo i chose holynes and humblenes and in that they spas re not the body and do the stelly no worshyppe vuto his nede.

The .iij. Chapter.

fye be then rysen agayne with Christsete those thong which are above where Christ neith on the right hode of god. Set your affect cion on thyng that are above ad not on thyns gf which are on the erth. For ye are deed ad you are lyfe is hid with Christin god. When Christ which is our elyfe shall showe hym filse the she ally easso apere with hymin glory.

on the erth formicacion vnclennes vnnaturall lust evil concupiscence ad coveteousnes which this worshippynge off ydols; for which thyngs satisfie wrath of god falleth on the chyldren off vnbeleve. In which thyngs ye walked oce whe

velived in them.

yngs/weath/fearsnes/maliciousnes/cursed spe akynge/silthy speakyngeout of youre mouthes. Lyenot one to another/seynge that ye have put off the olde man with his works/and have put othe nue/which is renued in knowledge of god/ after the ymage of hym that made hym/where is nether grekener sewe/circumcision nor vncirs cumcision/Barbarous or Sithia/bonde or free Butt Christe is all in all thynges.

ved/put on tender mercie/kyndnes/humblenes of mynde/meknes/loge sufferynge/forbearyns ge one another/and forgevynge one another (if eny ma have a quarrell to a nother) even as Chs rist forgave you/even so do ye. Above all these thyngs put on love/which is the bonde off pars fectnes/ab the peace of god rule in youre hertes/to the which peace ye are called in one body; and

setharebethankfull.

in all wysoom. Teache and erhorte youre awne selves in psalmes and hymnes and spretuall songs which have favour with the syngynge in your eherts to the lorde. And all thigs (what so ever ye do i worde or dede) do in the name of the

Onto the Collossyans. Fo.cclyvij

lorde Jesu gevigethätfto god the father by hi. Dopves submit youre selves vnto youre awne husbandfasitis comly in the lorde. Busbandf loveyoure wyves and benoft bitter unto them. Children obey youre fathers ad mothers in all thig? for that is wele pleasynge unto the lorde. Sathers rate not youre children lest they be of a desperate mynde, Servauntf be obedient vnto pourebodyly masters in all thyngs: not with eye fervice as men pleafers/but in synglenes of her? tefearyngegod. And whatsoever ye do/doither tely as though ye did it to the lorde / ad not vito men / remembrynge that of the lorde yeshall res ceave the rewarde of inheritauce for ye serve the lorde Christ. Buthethat doth wzonge/shallres ceave for the wrongethat he hath done: for there is no respect of persons. Demasters do vnto yos ureservauntsthat which is iust ad egall remes bezingethatzehavealsoamasterinheven.

The.iiij. Chapter.

Ontinue in prayer and watch in the same with thanks gevynge/praynge also for vs that god ope vnto vs the doze of vtteraunce/the at we may espeake the mistery of Christ (wherfs oze Jamin bods) that I may evtter it/as it bes cometh me to speake. Walke wisely to the that as re with out/and redeme the tyme. Let your espes ache always have faveoure with it ad be salted/that ye may e know howe to answer every man. The deare brother Tichicos shall tell you off all my busynes/which is a faythfull minister/and felowe servaunt in the lorde/whom I have

fent unto you for the fame purpofe that he myds htenowehoweyedo and myght comfort youre hertf with one Onesimus a farthfull and a bes loved brother , which is one of you. They shall Theweyou of all thyngfwhich are adoynge here. Aristardius my preson felowe saluteth you And Marcus Barnabassissisters soneiastos sichynge whom / ye receaved commannoemerf. Wiffhe come onto you receave home and Telus which is called Justus which are of the circumis cision. These only are my workfelowes onto the Eyngdom of god/which were unto my cofolacis on. Epaphras the servaunt of Chaift which is one of you faluteth you and all wayes labores th fervently for you in prayers that ye maye stos Deperfet and full in all that is the will off God. I bearehym recorde that he hath a fervet myns Detowardeyou and towarde them of Laodicia and them off Lierapolis. Deare Lucas the phis ficion greteth you and Demas. Salute the bres thren which are of Laodicia and falute Tyms phas and the cogregacion which is in his hous Me. And when the piftle is reed of your matethat it beteed in the congregacion of the Laodicians also sand that rely few y se redethe pistle of Lao Dicia. And saveto Archippus: Takehedetothy me office that thou hast receaved in the lorde, the atthoufullfillit. The salutacion by the honde of me Paul. Remember my bondes Grace be with you Amen.

and Onesimus.

The fyrst pistle offpaul to the Tessalonyans.

Thefyrst Chapter.



Aul/Silvanus/ad Tis

Onto the congregacion of the Tessalonians/in God the faths ex/and in the lorde Jesus Chrs

Grace bewith you and peace from god oure fa

ther/and from thelorde Jesus Christ.

me wegeve god thank? all waye for you all ma tyngemension of you in oureprayers with outt ceasynge/and call to remembraunce youre wors keinthefarthe/and labour in love and perseve raunce in the hope of ourelorde Jesus Christ/in the sight of God oure father: be cause weknowe brethren beloved of god/howethat ye are electe Sozoure gospell cam not vnto you in mordeons ly but also in power so also ithe holy gost soin moche certaynte as yet nowehowe that we bes haved oure selves amongevou for youre satf. Indye counterfaited vs/and the lorde: ad res ceaved the worde in moche affliccion with iove of the holy gost: so that ye were an esample to all that beleve in Macedonia / and Achaia. Soz fed you sounded out the worde off the lorde / nott in Macedonia ad in Achaia only: but youre fayth alsowhich rehave unto god spred her silfe abes oadein all quartars so gratly that it nedeth not vstospeakeenythynge atallifortheythe selves

Thefyrst pistle of Paul

Theweof you what maner of entryinge in wehad onto you and howeve tourned to god from ymas ges forto servethelivynge and true god and for to loke for his sonne from heven whom he rays sed from deeth: I mean Jesus which delivereth re from weath to come.

The. ij. Chapter.

Oryevoureselves brethrenknome of oure entrauce in vntoyou howe that it was not in vayne; but even after that we had suffered bes fore and where shamfully entreated at Phillips pos (as ye weleknome) the were we bolde in our te God to speake unto you the gospell off God with moche strivynge. Our erhortacion was not to brynge you to errour nor yet to unclenes, nether was it with gyle; but as we were alowed of God that the gospell shulde be comptted uns to us; even so we speake not as though we enter ded to please men, but God which trieth oure hertes.

with flatterynge wordes (as yewele knowe) nes ther in cloked coveteousnes/God is recordernes ther sought we prayle of men/nether of you/noz yet of eny wother/when we myght have benedy argeable/as the apostles of Christibut we were tender amonge you/even as a norsse theresheth her children sowas our eastection towarde you our e goode will was to have dealte unto you/not the gospell of God only; but also our e owne soules / be cause ye were deare unto us.

Deremember brethren ourelaboure and tra

To the Tessalonyans fo. cclvip

payle. For welabored daye and nyght/be cause we wolde not be greveous vnto eny off you/and preached you the gospell of God. Reare witness ses/and so is god/howe holyly and instly (that noma coulde blame vs) we behaved our eselves amoge you that beleve/as ye knowe howe that weekhorted and comforted/and besought eves ry one off you/as a father his children/that ye wolde walke worthy of the lorde/which hath ca

Hed you unto his fyngdom and glory. for this cause thanke we god with out ceasys nge/because that whe ye receaved of ve the wos rde/wherwith God was preached ye receaved it not as the worde of man: but even as it was in dede the worde of God which worketh in you that beleve. Sorrebrethre did counterfaitethe congregacions of god which in iewey are in Che rist Jesu: for rehave suffered letethenaf of vos ure tynfinen ias we oure selves have suffered of the Jewes, which as they fylled the lorde Jesus and their one prophet leven so have they perfer cuted vs/and God they please not/and are cons trary to all men; and forbid vs to preache vnto the gentyls that they myght be faved to fulfill their frnnes: for the wrath off God is come on them/even to the vtmoft.

for a smoch brethren as we are kept from you for a scason/as concernynge the bodyly presence but not i the herre-we enforsed the more to se you personally with great desire, and therfore we wolde have come unto you. I paul once and as gayne: but Saran with stode us. For what is our elope or ioye/or croune off resoylynge; are

Thefyrstpistle of Paul

notyeit in the presence off our elorde Jesus Chs ristathis commynget yes ye are our glory and loye.

The. iij. Chapter.

Zerfore sence we coulde no lenger forbes are hit pleased vs to remayne at Athès alone and sent Timotheus oure brother and minister of god and oure laboure selowe in the gospell of Christ to stably she you ad to cos forte you ovre youre fayth that no man shulde be moved in these affliccios. For ye youre selves knowethat we are eve apoynted there unto. For verely whe I was with you I tolde you before that we shulde suffre tribulacion even as it cam to passe and as ye knowe. For this cause when I could no lenger forbeare I sent that I mygs ht have knowledge of youre fath lest haply the tempter had tempted you and that oure labour had bene bestowed in vayne.

Towe latly when Timotheus cam from you wito vs and declared to vs youre fayth/ad yous relove/and howethat ye have good remembras unce of vs all wayes/desyrige to se vs/as we des syre to se you. Therfore brethre had I cosolació in you/in all oure adversite/and necessite through your fayth. For nowe are we alive if ye stos de stedfast in the lorde. For what thanks can we recopence to god agayne for you/over all the ios ye that we to ye for youre sakes before our egod why le we nyght ad daye praye ercedyngly / that we myght se you presently/and myght fulfill the at which is lackynge in your fayth.

To the Tessalonyans So. cclyp:

Tus Christ gyde our eiorney vnto you: ad the lors de increace you famate you flowe over in love one towarde another ad towarde all men eve as we do towarde you to stably she your ehert that they myght be with out ought to be complay yned on in holynes before God our efather at the compage of our elorde Jesu Christ with all is saynet.

The.iiij. Chapter.

Prthermoze we beseche you brethzen / and exhorteyou in the lorde Jesus/that ye incre acemore and more even as ye have receaved of vs/howeveought towalkeand to please God. Reremember what commaundment f we gave you ithename of the lorde Jesu. Forthis is the will of god which is your fanctifirnge that ye Thulde abstayne from fornicacion that every os ne of you shulde knowe howe to kepe his vessel in Sanctifyinge and honoure/ and not in the luft of concupiscence as do the bethen which knowe not god/that no man goo beyonde/ and defraus De his brother in bargavnynge because the loss dets a veger of all suchethyngf: as wetolde you beforetyme/and testifyed vnto you. Soz godha th not called vs vnto vnclennes: but vnto fancti fringe. Betherfozethat despiseth despiseth not man but God which hath sent his holy sprete amonderou.

that I write unto you. For ye are taught of god blove on another. Reand that thynge perely

Theforstpiftle of Paul

penormoall brethren/ which are thoroweaute all Macedonia. We besedreyou brethren that peencreace/more and more / and that ye studby to be quyet/and to mediewith your comne busys nes/ and to work with your comne hondes/ as we commanded your that ye may e behave your reselves honestly toward ethe that are with out and that nothynge be lackynge unto you.

wolde nor brethren have you ignoraunt as concernynge them which are fallen aflebe that ve forowenot as wother do which have no hope Foryf webelevethat Jefus died and rofe agas pneteve fo themalfo which flepe by Jesus will god brynge agayne with hym. And this faye we untoyou in the worde of the lorde that we whis d) live and are remaynynge in the communge of thelorder shall not come verrether which sleve Sorthe lorde hymfilfe shall descende from heve with a foute / and the voyce off the ardrangelle and trompe of God. And the deed in Christelly all aryfefyrft:then shall wewhich live and rems anne be caught oppe with them also in the clous des to metethelorde in the aver. And foshall we ever be with the lorde. Wherforecomfort power selves one another with these wordes.

The. v. Chaper.

f the tymes and seasons brethren ye have so nede that I write unto you: for ye youre serves knowe parfectly/that the daye of the lors be shall come even as a thefe in the nyght. Whe they shall save peace and no daunger/then comments on the soden destruction/as the travalues

To the Tessalonyans. Fo.cclyyj.

geoff a woman with childe/ and they shall note scape. Butyebrethren are not in darcknes/ that that daye shulde come on you as it were a thefe. We are all the children of light/and the chyldren of the daye: we are not off the nyght/ nether off darcknes.

Therforelet vs not slepe as do wother: but let vs watch and be sober. For they that slepe slepe in the nyght: ad they that bedronken are dronk ken in the nyght. But lett vs which are of the das ye be sober armed with the brest plate of fayth and love ad with hope of health as an helmet. For god hath not apoynted vs vnto wrach: but to obtaine health by the meanes off oure lorde Jesu Christ which died for vs: that whither we wake or slepe we shuld elive togedder with hi.

and edufie one another/even as vedo.

which laboure amonge you and have the overs sight of you in the lorde for geve you exhortacts ion that ye have them the more flove. For thes ir worlf sake for be at peace with them. We des syre you brethren warne them that are vnruly comforte the feble mynded for beare the weake have continually accience towarde all men. Se that none recopence evyll for evyll vnto eny mar but ever folowethat whiche is good both and ge youre selves, and to all men. Recoyce ever. Praye continually. In all thyngs gever thanks.

arde you.

Ouenche not the speete/despisenott prophesys.

Thefyrstpistleof Paul.

inge.eramen all thyngs. Repethat which is gos
od.abstayne fro all suspicious thynge. The ves
ry god of peaces anctifie you thorow out. And I
praye God that your ewhole sprete / soule / and
body be fept fautlesse vnto the comynge of our e
lorde Jesus Christ. faythfull is he / which called
you which will also do it. Brethren / praye for
vs. Grete all the brethren with an holy fys
so Grete all the brethren with an holy fys
spisse be reode vnto all the wholy
brethren. The grace off the
lorde Jesus Christ
be with you.
Amen.

The fyrst pistle unto the Tessalonys ans written from Athens.

So. celypij

The seconde pistle off paul tothe Tessalonyans.

The fyrst Chapter.



Aul/Silvanus/ād Ti/

Onto the congregacion off the Lessalonyans/which are in god our efather/and in the lorde Jessus Christ.

Gracebewith you and peace from God oure father/and from the lorde Jesus Christ.

We are bounde to thanke god all waves for vou brethren as itt is mete be cause that youre fayth groweth excedyngly/and every one of you swymmeth in love towarde another betwene voureselves so that we rejorce off you in the congregacions off god/overyoure pacience and faith i all youre perfecucions and tribalacions that ye suffre: which is a toten of the rightewes indgement of god/that re are counted worthy of the Evnado of god for which realso suffre. Bit is verely a rightemes thy nge with god/to recopèce tribulacion to them that trouble you: and to you which are troubled rest with vs/when the lorde Jesus shall shewe hym sylfe from heven wyth his myghty angels in flammynge fyre rendrys nge vengeaunce vnto them that knowe not god, and to them that obere nott unto the gospell off

Theseconde pistle of Paul.

ourelorde Jesus Christ which shalbe punnyss

ped with everlastynge damnacion from the pre
esence of the lorde and from the glory of his pos

wer whe he shall come to be gloryssed in his sas

yncts and to be made marvelous in all the that
beleve: be cause our etestimony ethat we had vas

to you was beleved even the same day ethat we

preched it. Wherfore we praye all wayes for you

that our e god make you worthy of the callynge and fulfill all delectation off goodnes and the

work off fayth with power: that the name off

our elorde Jesus Christ may ebe gloryssed i you

and ye in hym thorowe the grace of our Good

and of the lorde Jesus Christ.

The seconde Chapter.

Ebeseche you brethren by the comynge of oure lorde Jesu Christ, and i that we shall assemble unto hym/that ye be nott sodenly moved from youre mynde, ad be not troubled, nether by sprete, nether by wordes, nor yet by let ter/which shuldeseme to come from us, as thos ugh the daye of Christ were at honde. Let no made deceave you by eny meanes for the lorde cometh not, except there come a departynge syrst, and that that synfull made opened, the sonne of persocion which is an adversarie, and is exalted as bove all that is called god, or that is worshipps ed: so that he shall sitt in temple of god, ad shewe bym silfe as god.

Remember penot/that when I was yet with you/I tolde you the sethynges and noweve fins owe what withholdethe even that he myght be

To the Tessalonyans. So. cclyviij.

uttered at his tyme. Soz alredy the mistery off iniquytieworfeth. Only bethat holdeth lethim noweholde vntill hit betaffen out of the wave and then shall that wicked bevttered/whom the lorde shall consume with the sprete off bys mos uth and shall destroyewith the aparence of his comynge / even hym whose commynge is by the workynge off Satan / wyth all lyinge power/ signes, and wonders: and in all deceavablen es offunrightewesnes amongethem that perysts he: be cause they have nott receaved the love off the trueth thatt they might have bene saved. And therfore god shall sende them stronge delus sion/that they shulde belevelyes: thattall they myght be damned which beleved not the tructhe but had pleasure in onrightemesnes.

We are bounde to geve thankf alwaye to god for you brethren beloved off thelorde / for be cause that God hath from the begynnynge thosen you to health / thorowe sanctifyinge off the sprete / And thorowe belevynge the tructh: where vnto he called you by our e gospell / to obstayne the glory that commeth of our elorde Jesist. Christ.

Therfore brethren stonde fast and kepethe ore dinacios/which ye have learned: whether it wes reby our e preachynge/or by our epistle: Our lorde Jesu Christ hym silfe/ and god our e faths er/which hath loved vs/ad hath geven vs evers lastynge consolacion/ and goode hope thorowe grace/comforte your e herts/ and stablysheyou in all sayinge/ and goode doynge.

XF iğ

Theseconde pistle of Paul. The, iij. Chapter.

Orthermoze bzethzen pzayefoz vs/that the worde of god maye have fre passage/ ad be glozyfied / as it is with you: and that we maye be delivered from vnresonable and evyll men. For all men have not fayth: but the lozde is fays thfull which shall stablyshe you / and kepe you from evyll. We have considence throw the lozde to you warde that ye both do / and will do / that which we comma unde you. And the lozde gyde your elects vnto the love off God / and pacience of Christ.

lorde Jesu Christ that ye with drawe youre seld wes from every brother that walketh iordinate ly ad not after the institucion which pereceaved of vs. Reyoure selves knowehowe ye ought to couterfayte vs: For we behaved not oure selves inordinatly amonge you. Tether to ke we breed of eny man for nought: but wrought with labor ure ad travayle nyght ad daye be cause we would not be grevous to eny off you: not but that we had auctoritie: but to make oure selves an insample unto you to counterfayte vs. For why en we were with you this we warned you off that yf there were eny which wolde not worked that the same shulde not eate.

mewhich walke amonge you inordinatly/and worke not at all/but are besybodies. Them that are society we commaunde and exhorte in the nas me off our clorde Jesu Christe/that they worke

To the Tessalonyans. fo. ccloviiij.

with quyetnes and eate their breed. Brethren be not weary in well doynge. Offeny man obey not oure fayingf fende vs worde off hym by a letter; and have no companie with hym/that he maye be a shamed: And count hymnot as anes nemy; but warne hym as a brother.

The very lorde off peace/ geve you peace all wayes/by all meanes. The lorde be with you all. The falutacion off me Paul wyth myne awne hode. This is the tos fen in all piftles. So Jwrs ite. The grace of oure lorde Jesus be with you all Amen.

Sent from Athens.

At iig

The fyrst pistle off Pa= ul vnto Timotheus.

The fyrst Chapter.



Aulan Apostle of Jesus Christ by the comaundement of god ouresavioure and of the los rde Jesu Christ which ys oure hope.

Onto Timothe hys naturall

sonne in the fayth.

Tace mercy ão peace from god oure father/

and from the lorde Jesu Christ.

When I departed into macedonia / even so do that thou warne some that they teache no nother wyse: nether gevelede to fables and genealogis es/which are endlesse / and brede doutes / more the godly edyfyinge which is by faith: for the ens de of the comeundament is love that cometh off a pure herte ad of a good conscience / ad of fayth vnfayned: fro the which thyngs / some have ers de / and have turned vnto vayne iangelynge / be cause they wolde be doctours in the scripture ad yett vnderstonde nott what they speake / nether where of they afferme.

Weknowe that the lawe is god yf a ma vieit lawfully vnderstödige this howe that the lawe is not geve vnto a righteous man butt vnto the vnrighteous ad disobediet to the vngodly ad to

Onto Timothe

fo.cdppv

finners/to vnholy ad vnclea/to murtherers of fathers and murthers of mothers/to manquell ars and who mongers: to them that defile them selves with manky noc: to menstealers: to lyars and to persured and so forth yf thersbe eny wos there than the contrary to holsome doctry ne accordy nge to the glorious gospell off the holy god/which gospell is committed vntome.

gein Christ Jesu ourelorde: for he counted me true and put me in office when before I was a blasphemar and a persecuter and a tyraunt. Teverthelesse Jobtayned mercy be cause I did it ignorauntly in unbelese; but the grace of oure lorde was more aboundaunt with fayth and lo

perwhich is in Christ Jesu.

thy to be receaved that Christ Jesus ca into the world to save synners of who Jam chefe: Nots withstondynge unto me was mercy geven that Jesus Christ shulde fyrst shewe on me all longe paciece unto the ensample off them which shall in tyme to come beleve on hym unto eternall lyfe. So then unto god fynge everlastynge immors tall invisible and wyse only behonoure and prayse for ever and ever 2 men.

This commanndement commit I vnto the some Timotheus/accordynge to the prophesics which in tyme past were prophesied off the that thou in them shuldest fyght a good fyght/havys nge fayth and good conscience/which some have put awaye from them and as concerninge fays the have made shipwracke. of whose mombreis

Af v

Thefyrstpistle of Paul.

Zimeneus/and Alexander/which Thavedelik pered unto Satan / that they myght be taught not toblaspheme.

The.ij. Chapter.

er horte therfore that above all thynafpra reers supplicacions peticions and gevyn ge of thank? behad for all men: for kyna? and for all thatt are in preeminece / thatt we maye livea quyet and a peasable life / in all godlines and honestie. For that is good and accepted in the sight of god oure savioure/which wolde has veall men saved / and to come unto the knowles dge of the trueth. Forthere is one god and one medlator bitwene god and ma/which is the ma Christ Jesus / which gave bym silfe a raunsom for all men / that it shulde be preached at his tys me/wherevnto Jam apoynted a preacher and an apostle (Itell te trueth in Christ and lye not) beynge the teacher of the gentyls in fayth and ve ritie.

exe/liftynge vppepure hondes without wrath/ or arguynge. Lykwyse also the wemen that they araye them selves in manerly aparell with shas fastnes/and honest behaveour/not with broys ded heare/other golde/or pearles/or costly ars are: butt with suche as becommeth wemen that professe the worshippynge of God thorow good workes. Let the woman learne in silence with all subjection. I suffre not a woman to teache/ nether to have auctoritie over a man; butt forto be in silence. For Adam was syrst formed/and

Onto Timothe fo. eclypvi.

then Eve. Also Adamwas not deceaved/butt the woman was deceaved / and was in transgs ression. Notwithstondynge they shalbe saved thorow bearynge off children/yff they continue in the fayth and in love / and in sanctifyinge.

The.iij. Chapter.

Zisisatruesayinge: Affaman covet the office of a billhope he desyreth a good woz Fe. De and a biffhope must be fautlesse/the bufs band of one wyfe/sober/of honest behaveourer honestly aparelled harberous apt to teache not deonte / no frahter / not geven to filthy lucs re:but gentle/abhorrynge fightynge/abhorrys ngecoveteousnes and wonthat rueleth his ows ne house honestly havynge dildren under obes Dience/with all honeste. For yfaman canotrus lehis ownehousse howe shall be carefor the co, areagcion of god. Bemayenot be a yongeman dest he swell and faule into the judgement of the evellspeaker. Ze must also be wele reported off amongethem which are with outforth . left he fall into rebute / and into the snare off the evyll Tpeafar.

De tonged / nott geven unto moche dayntynge / nether unto filthy lucre: butthavynge the mis stery of the fayth in pure conscience. And let the emfyrst be proved / and then lett them ministes er / yf they be founde fautlesse.

Pren somust their wyves be honest / not ev; All speakars: butt sober / and faythfull in all the

The fyrst pistle of Paul.

yngf. Let the deacons be the husbadf of one wys fe and suche as rule their children wele. Ad their owne housholdes. For they that minister well. get them selves good degre. and greate libertic

in the fayth which is in Christ Jefu.

Thesethyngs write I vnto the / trustynge to come shortly vnto the. And yff I come not / that thou may styet have knowledge howethou ougs htest to behave thy silfe in the house off God/which is the congregacion off the livynge God/the pillar and grounde of trueth. And with out nave gretis that mistery of godlines. God was shewed in the stell he was instified in the sprete/was seene off angels/was preached vnto the gestyls/was beleved on in erth and receaved vppe in glory.

The.iiij. Chapter.

ter tymes some shall doparte fro the fayth/
and shall geve hede unto spretes of errure/and
dyulyschedoctryne off them which speake falce
thorowypocrify/and have their conscieces mas
rked with an hott yeron/forbyddynge to mary/
and commaundynge to abstayne from meates/
which god hath created to be receaved with gev
ynge thanks/off them which belove/and have
knowen the trueth/for all the creatures of God
are good: and nothynge to be refused/yff it be res
ceaved with thanks gevynge: For it is sanctified
by the worde of god/and prayer. Uff thou shalt
put the brethren in remembraunce of these thyn
ges/thou shalt be a good minister of Jesu Christ

Onto Timothe Fo.cdppvij.

which hast bene norisshed uppe in the wordes of farth and good doctryne which doctryne thou hast continually followed. But cast awaye uns

goftly and olde wyves fables.

exercyse thy silfe unto godlines. For bodely exercyse proffiteth lytell: Butt godlines is good unto all thyngf/as a thynge which hath promy ses of the lyfe that is nowe/ and off the lyfe to cos me. This is a sure sayinge/ad of all parties wors thy to be receaved. For therfore we laboure and suffrerebute/ be cause we beleve in the swyinge god/which is the savioure off all men: but specifally of those that beleve. Such ethyngs commas unde and teache. Let no man despyse thy youth: but be unto them that beleve an isample/in wos roe/in conversacion/in love/in sprete/in sayth and in purenes.

Till I come geve attendaunce to redynge/to erhortació/and to doctryne. Despyse not the gys frethat is in the/which was geven the thosow prophersy/and with levinge on of the hondes of a seniour. These thynges exercyse/and geve thy silfe vnto them/that all men maye se howe thou proffets. Take hede vnto thy silfe and vnto lears nynge/and continue therin. For if thou shalt so do thou shalt save thy silfe and them that heas

re the.

The .v. Chapter.

Ebute not a seniour; but exhorte hym as a father / and the yonger men as brethren / the coler wemen as mothers / the yonger as sists as/with all purenes. Sonoure widdowes wha

The fyrst pistle of Paul.

thildren or neveus / let them learne fyrst to rues le their owne houses godly / and to recompence their elders. For that is good and exceptable bes fore God. She that is a very wydowe / and frs endlesse/putteth her trust i god / ad continueth i supplicació and prayer nyght and daye: but she that liveth in pleasure / is deed even yet alive. And suche thyngs commande / that they may ebe without faut. Afthere be enythat provideth not for his owne / and namly for them of his housh's olde the same denyeth the fayth / ad is worssethe an infydell.

Let no wyddowe be chosen under threscore yes

re olde / and soche a wone as was the wyse off

one man / and well reported off in good workes:

ys she have noressed children/ys she have bene lis

berall to straungers/ys she have well hed the sas

yncts sete / ys she have ministed unto the which

were in adversitie/ys she were continually geve

unto all maner good works. The yonger widdos

wes resule. For when they have begonne to wes

re wanta/to the dishonoure of Christ then will

they mary/ havynge damnacion/be cause they

have despised their syrst sayth. And also they les

arneto goo from housseto housseydle/ye notyds

le only/but also trystynge and busy bodies/spes

akynge thyngs which are not comly.

and bearechildren/and gydethe housse/and ge ve none occasio to the adversary to speake evyll. Sor many of them are all redy turned bake/and are gone after Satan. And yfeny mag or woma

Dnto Timothe Fo. cdpyviij

that beleveth have widdowes lett them minists expitothem and let not the congregació be che arged: that hytt maye have sufficient for them that are widdowes in dede.

uble honoure / most specially they which labous reitheworde ad in teachynge. For the scripture sayth: Thou shalt not musell the mouth of the or rethat treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst a seniourer ceave none accusacio: but vnder two or threwith nesses. Them that synne rebute openly that wor ther maye feare.

Itestisse before god/and the lorde Jesus Cherist/and the elect angels/that thou observe these sethyngs with out hasty sudgement/and do not thige parcially. Laye hondes sodenly on no manether be part taker of wother mes synnes. Hese pethy silfe pure. Drynke no lenger water/but ve sea lytell wyne/for thy stommaks sake/and thys ne often diseases.

Some mennes synnes are open before honde and goo before unto indgemet: some mennes sys nnes folowe after. Lytwyse also good worth as remanyfest before honde, and they that are ots her wyse, cannot be hid.

The.vj. Chapter.

Et as many servaunts as are under theyo ke counte their masters worthy of all hono ne that the name of god / ad his doctrine be not evyll spoken off. Sethat they which have bele vynge masters despyse them not be cause they

The fyrst pistle of Paul.

are brethren: but somochether ather do service. for as moche as they are belovinge and beloved

and parttafers of the benefite.

Thesethyngs teache and exhorte. Useny man teache other wyse / ad is not conter with the why olsome wordes of the lorde Jesu Christ/and with the doctrine off godlines / he is puste upp and knoweth nothynge; but wasteth his braynes as boute questions / and stryfe off words / wherost springe envie / stryfe / realigs / evyll surmysings superfluus disputyngs in scolus of me with core rupte myndes / ad destitute of the trueth / which thynke that sucre is godlines. From soche sepers are thy sisse. Godlines is greatry ches / yf a man be conterwith that he hath. For we brought not thynge into the worlde / and it is a playne caseth at we can cary nothynge out.

When we have fode and rayment/let vs thes ir with be content. They that wilbery he/faule into temptacion/and snares/and into many fos lyshe and noysome lustes/which droune men in perdicion/and destrucció. For coveteousnes is the rote of all evyll/which whill some lusted afts er/they erde from the feyth/ad tanglyd them ses lives with many sorowes. But thou which arte the man of god/stye sochethyngs. Solowe rights ewesnes/godlines/love/pacience/mesnes. Sys ght a good fyght of fayth. Laye honde on eterns all lyse/where unto thou arte called/and hast professed a good profession before many witnes ses.

guidneth all thyngf/ and before Jesus Christ

monto Timothe. Fo. cclyviv.

whych vnder Poncius Pilate witnessed a good witnessynge/that thou kepe the comaundement with out spott/so that noman kynde faute wyth the/vntyll the aperynge of our elozde Jesus Chszist/which aperynge (when the tyme ys come) be shall shewe that is blessed and myghty only kynge of kyngs/and lozde of lozdes/which only hath immortalitie/ and dwelleth in light that no man ca obtayne/whom never man sawe/nes ther can secontowhom be honouread rule evers lastynge Amen.

at they be not excedynge wyse/and that they tre ust not in the vncertayne ryches/but in the livys use god/which geveth vs aboundantly all the ynhit to enjoye them/and that they do good and beryche in good workes/and redy to geve/and to distribute/layinge vppe in store for them sels ves/a good foundacion agaynst the tyme to cos me/that they maye obtayne eternall lyfe.

pe/and avoyde ungostly vanities of voyces/ad opposicios of science falsly so called/which sciece/whyll some professed/they has veerred as concernynge the fays th. Grace be with the

Sentfrom Laodicia/which is the chefest cite of Phris gia Pacaciana.

LI

The seconde pistle off paul Onto Timothe

The fyrst Chapter.

Aul an Apostle of Jesus Christ by the will of god to present the promes of lyfe which lyfe is in Christe Jesu. To Timothe his beloved some

Grace/mercy/adpeace/frogod thefather/andfrom Jesus

Christ ourelorde.

Thankegod/whom Jerve from myn elders with pure conscience/that with out ceasinge I make mencion of the in my prayers nyght ad das ye/desyrynge to sethe/myndfull off thy teares: so that Jam filled with toye/when J call to res membraunce the vnfayned fayth that is in the/which dwelt fyrst in thy graumoder Lois/and in thy mother Long; and am assured that itt dwelleth in the also.

the gyfte of god which is in the by the puttynge on of my hondes. For god hath not geven to vs the sprete of feare: but of power and of love ad of honest behaveour. Be not a shamed to testys sie of our elorde nether be as hamed of me who the ambounde for his sate: but suffre adversitie with the gospell also thorowe the power of god which saved vs and called vs with an holy cals lynge not after our ededes but for his purpose

Onto Timothe So. cclypy.

End grace which grace was geven vs thorowe Christ Jesubefore the worlde was but is nowe declared openly by the apearynge off ouresavis oure Jesu Christ which hath put awaye deeth and hath brought lyfe and immortalite unto lis ght thorowe the gospell where unto Jamapos ynted a preacher and an Apostle ad a teacher off the gentyls; for the which cause Jalsosuffre this. neverthelesse Jamnot a shamed. For 3 knowe whom Jhave beleved and am sure that he is able to kepe that which Jhave committed to

his tepynge agaynst that daye.

Dethou have the ensaple of the holsomewors of which thou her dest of me, is say that love whs ich is in Jesu Christ. That good thynge whiche was comitted to thy kepynge, kepe i the holy gos oft which dwelleth in vs. This thou knowest howe that all they which are in Asia be turned from me, of which sorte are phigellos ad Zers modenes, the lorde geve mercie unto the house off Onesiphoros, for he ofterefress hed me, and was not a shamed off my chayne; but when he was at Rome he sought me out very diligently, and founde me. The lorde graunt unto hithat he may esyndemercie with the lorde at that day ye. And in howe many things he ministred unto me at Ephesus thou knowest very wele.

The seconde Chapter.

Southerforemy sonne beströge i the gras cethat is in Christ Jesu. And what thyns grthou hast herde off me/many bearinge wits nes/the same deliver to faythfull men/whych

The seconde pistle of Paul.

are apte to teache wother. Thou therfoze suffre affliction as a good soudier off Jesu Christ. To man that warreth/entanglith hym silfe wyth worldely busynes/and that the cause he wolde please hym that hath chosen him to be a soudier. And though a man strive for a mastery/yettys he not crouned/except he strive laufully. The hus shand man that laboreth must fyrst receave off the frutes. Consider what I save. The lorde ges pe the understondynge in all thynas.

Remember that Jesus Christ beynge off the sede of David/rose agayne fro deth accordynge to my gospell/where i I suffre truble as an evill doar/eve unto bodes, but the worde of god was not boude, Zerfore I suffre all thigf/for the elecs that they myght also obtaine that hele th which is in Christ Jesu/with eternall glory.

Tisatrue sayige/if we be deed with hi/we als so shall live with hym. If we be paciet/we shall also raigne with hi. If we denye hi/he also shall denye vs. If we beleve not/yet abideth he faiths full. Ze cannot denye hym silfe. Of these thyngs put them i remembraunce/ ad testific before the lorde/that they stryvenot about wordes/which is to no proffet/but to pervert the heares.

a workmathat nedeth not to be a shamed divys dynge the worde of trueth inftly. Ongostly and vayne voyces passe over. For they shall encreace vnto gretter vngodlynes ad their wordes shall fret even as doeth a cancre. of whose nombre ys hymeneos / ad Philetos/which as concernynge the trueth have erred/sayinge that the resurrec

Invnto Timothe. fo. cclypyj

cionis past all redy and do destroye the fayth of

Divers persones.

23utthe sure grounde of god remayneth/and hath this feale: the lorde knoweth them that are his/and lettevery manthat calleth on the name of Christ departe from iniquitie. Not withstos dynaein a aretehousse are not only vesselles off dolde and of silver: but also of wood ad of erthe: Some for honoure and some onto dishonoure. Af ama pourdge hym silfe from suche felowes/ heshalbe a vessell sanctified unto honoure mete for the lorde ad prepayred unto all good work? Lustes of youth avoyde ad folowerightwels nes fayth love and peace with them that call on the lorde with pure herte. Soliffhe and vales arned questios put from the remembrynge that they do but mate stryfe. But the scrvaunt of the lorde must not stryve: but must be peasable vnto all men and redy to teacher and won that ca sus ffretheevyllin meknes / and can informethem that resist vfthat god atteny tyme will geve the repentaunce for to knowe, the trueth : thatt they maye wate out offlepe agayne out off the snaze offthe devyll, which are now taken off hym at bis will.

The .iij. Chapter.

Zis vnderstond/that i the last dayes shall come parelous tymes: For the men shalbe lovers of their awne selves/Coveteous/Bosts ers/proude/Cursed speakers/disobediet to fas ther and mother/vnthankfull/vnholy/churlis she stubborn falce accusars/ryatours/fearce/Ll in

The seconde pistle of Paul.

despisers of the which are good/traytours/hed/ dy/hye mynded/gredy apon voluptous moze then the lovers of god/havynge a similitude off godly lyvynge/but have denyed the power there of. Soche abhorre. For of this sorte are they wh ich entre ito houses/ad brynge ito bodage wyms menladen with synne/which weme are ledde of divers lustes/ever learnynge/and never able to come vnto the Enowledge of the trueth.

218 Jannes and Jambres withstode Moses/ evenso do these resist the trueth, men they are off corrupt myndes /ad leawde as concernynde the fayth:but they shall prevayle no lenger. forths eremadnes shalbe vttered vnto all meas thers was:but thou hast sene the experience of my docs tryne ordinaunce purpose fayth longe suffes rynge/love/pacience/persecucions/andafflics cions which happened vnto me att Anthioche/ at Jeonium/and at lystra: which persecucions Iluffered paciently/2Ind from them all the loss dedelivered me. Le and all that will live godly in Christ Jefu/ must suffre persecucions. But the evyllmen and disceavers / shall were worse and worste/whill they deceave/and are deceas ved them felves.

But continue thou in the thyngs which thou hast learned which also were comitted unto the synge thou knowest off who thou hast learned them, and for as moche also as thou hast knowe holy scripture of a chylde/which is able to make the wyse unto health throwe fayth/which ys in Christ Jesu. For all scripture geven by inspiras cio of god/is proffitable to teache/to improve/

wnto Timothe. Fo. ccloppij

toinforme ad toistructirightemesnes that the man of god maye be perfet, and prepared vnto all god works.

The.iiij. Chapter.

Testisie therfore before god/and beforethe lorde Jesu Christ which shall indge quicke and deed at his aperynge in his kyngdo preache the worde/be fervent/beit in seaso/or out of season. Improve/rebuke/exhorte with all longe sufferige. For the tyme will come/whethey wyll nott suffer wholsome doctryne; butt after their awnelustes shall they (whose eares yithe) gett them an heepe of teachers/and shall turne their eares from the trueth/adshalbe geven unto fas bles: Butt watch thou in all thyngs/and suffre adversitie/and do the worke off an evangelist/fulfill thyne office unto the utmost.

of my departynge is at honde. Thave fought a good fight ad have fulfilled my course ad have tept the fayth. Fro hence forth is layde uppe for me a croune of rightewesness which the lordeths at is a righteous judge shall geve me at that day ye nott to me only; but unto all the that love his comynge. Wate speede to come unto me at once.

For Demas hath left me / ad hath loved this present worlde / ad is departed ito Tessalonica. Cresces is gone to Galacia / ad Titus vnto Dals macea. Only Lucas is with me. Take Marke ad brige hi with the / for he is necessary vnto me forto minister. and Tichicus have I setto Ephes sus. the clokethat I leste at troada with Carpus

Aluq

The seconde pistle of Paul.

when thou comest brynge with the and the box Fes but specially the partthement. Alexader the coppersmith did me moche evill the lorderews ardehi accordinge to his dedes of who be thou ware also. For he with stode our epreachinge

foze.

assited me but allforsofe me. I praye god that it maye note be layde to their tharges: not with stondynge the lorde assisted me and strengthed me that by me the preaching shulde be fulfilled to the vimost ad that all the getyls shulde hear re And I was delivered out of the mouth of the lyon. And the lorde shall delive me fro all yoll downge ad shall fepe me unto his hevenly fings dom. To who be prayse for ever and ever Ame.

of Onesiphorus. Erastus abode at Chorinthū.
Trophimos Jefte at Miletum sicte. Mas

Fespede to come befoze winter. Lubos
lus grerith the and Pudes sand
Linus sand Claudia sand
all the brethren. The
lorde Jesus Chs
rist be with thy

sprete. Orace bewith you Amen.

Theseconde pistle written from Rome unto Tis mothes whe Paul was presented the secons detyme upper before the Emperoure Wero.

The pistle of paul

vnto Titus.

Thefyrst Chapter.



Aul the servaunt of god and an Apostle of Jesu Christ/ topreache the fayth of goddis es lecte/and the Enowledge off the trueth/which trueth is in serves nge god in hope of eternall lyfe/

which lyfe good that canot lye shath promy sed be fore the worlde began: but hath at the tyme apsoynted opened his worde by preachynges which preachynge is committed unto mes by the coms

audement of god oure saveoure.

To Titus his naturall sonne in the commen

Gracemercie and peacefrom God the faths er and from the lorde Jesu Christ ourc saveous

Il Sorthis cause lest Ithe in Creta/that thou she uldest performe that which was lactynge ad she uldest orderne seniours in every citie as I apos ynted the. Afeny be soche as no man can comps layne on the husbade of one wyse/havynge sas ythfull children/which are not sclandred off ros yote/nether are disobediet. For a bishoppe mus st be soche as no man can complayne on/as it be commeth the minister off God not stubborne/ not angrye no dronfarde/no syghter/not geve no dronfarde/no syghter/not geve

to filthy lucre: buttherberous/one that loveth goodnes/of honest behaveour/righteous/holy temperat/ad suche as cleveth unto the true woz de of doctryne/that the maye be able to exhorte with wholsom learnynge/and to improve them

that saye agaynstit.

Sorthere are many disobedient and talkers off vanitie / and disceavers off myndes / namly they off the circumcision / whose mouthes must bestopped which pervert whole houses teach? yngethyng? which they ought nott / because off filthy lucre. Won beynge of them selves which was a povet of their owne favde: The Cretarns are alwayes lyars evyll beastes and slowebes lies. This witnes is true/wherfore rebutethem sharply/that they may ebe sounde in the fayth/ and nottatynge hede to iewes fables and coms maundments of men/which turne from the trus eth. Onto the pure areall thynaf pure: but ons to them that are defiled ad unbelevynge is nos thynge pure: but even the very myndes and cons sciences offthem are defiled. They confesse that they knowe god: but with dedes they de nye hym and are abhominable and disobedient / ad vns to all good workes discommendable.

The. ij. Chapter.

Botspeake thou that which becometh whole some learnynge: That the edler men be sobs er/honest/discrete/soude in the fayth/in love ad in pacience. Ind the elder wemen lyke wyse that they be in socherayment/as be cometh holynes/not falce accusars/not geve to moche drikynge/

Onto Titus. Fo. cdyppiiij

but teachers of honest thyngs/that they nurter the yonge wemen fortolove their husbades/to love their children/to be of honest behaveoure/ chast/huswysty/good/and obedient unto their aune husbandes/that the worde of god be notes wyll spoken of. Honge men lykwyseckhorte that

they be of honest manners.

1 21 bove all thrngt shewe thy silfe and insaple of acod workes in the doctryne frew vncorrups cion honestie and the wholsome worde which canot be rebuted/that he which with stodeth ma vebeashamed havyngenothigein you that he mayedifprayfe. The fervaunt ferhorte to be obs edient unto their owne masters/and to please in all thigf not answeringe againe nether bedis ders butthatthey shewe all good faythfulnes, that they maye do worshippe to the doctryne off god oure saveoure in all thynges. Sorthe grace of god that bryngeth health unto all men hath apered ad teacheth vs that we shulde denve vns godlynes ad wordly lustes ad that we shuldelt ve honestly/righteously/and godly ithis preset worlde lotige for that blessed hope so glorious aperegeofthemyghtygod/adofouresavioure Jesu Christ: which gave hymsilfe for vs to rede me vs fzo all vnrightemesnes fad topourdgevs a peculiar people unto hisilfefez vetly geve unto good wortf. Thesethinf speake/aderhorte/ad rebufe with all comandynge. Sethatnoman despisethe. I The .iij. Chapter.

Urnethem that they submitthem selves to ruele and power/to obey the officers/that they be propt outo all good worlf/that they

speakeevyll off no man / that they be no fyghtes rs/but softe/she wynge all meknes vnto all men for we our eselves also were in tymes past/vns wyse/disobedient/deceaved/indaunger to luc stes/and to divers mannners off voluptusnes/livynge in maliciousnes/andenvic/full of hate

hatynge one another.

But after that the kyndnes and love of oure saveoure to manwarde apered not of the dedes off sightewesnes which we wrought but off his mercie/he saved vs/by the fount anne of the nes we birth and with the renuynge off the holy gos off which he shed on vs aboundantly thosow Jesus Christ oure saveoure that we once in his sied by his grace shulde be herres off eternallly fecthozowehope. This is a true savinge.

fie/that they which beleve God/ myght be stods ious to go forwarde in gode worth. These thys not are gode and proffetable unto men. Folish she questions/ and genealogies/ and brauling and stryfe aboute the lawe avoyde/ for they are unproffetable and superfluus. Amanthat is the auctor offsectes/after the fyrst and the second mode amonicion avoyde/ remembrynge that he that is societies is perverted and synneth/ even damned by his awne midgement.

chicus be diliget to come to me unto the or Tis chicus be diliget to come to me unto Vichopolis For Jhave determined there to wynter. Bryns ge Fenas the lawear and Apollos on their iors ney diligently, that nothynge be lackynge unto them. And let oures also learne to excell in goode

Onto Titus. Fo. alypyv

workes as farforth as nede requyreth / that ths
ey be not vnfrutfull. All that are which me
falute the. Grete them that love vs
in the faythe. Grace be with
you all / Amen.

Written from Nichopolis a citie of Macedonia.

The pistle off paul

vnto Philemon.

Und the presence of Jesu Christ sad brother Timotheus.
Onto Philemon beloved and oure helper sad to the beloved 21% ppia sad to 2st chippus oure felo we soudier and to the congregas cion of thy house.

Grace be with you and peace from God ous

offtheinmy prayers/when I heare offthy love adfaith/which thou hast towarde the lorde Jes surfact thou hast in the felliships pethat thou hast in the fayth/ is frut full thorow we knowledge offall good thyngf/which are in you by Jesus Christ. And we have gret toye/

The piffle of Paul

and confolacion over thy love: For by the brots berthe saynctes hertes are comforted.

moherfore though I be bolde in Christ to ens Toynethe/that which becommeth the: yet for los ves sake I rather beseche the though I beas Jam/even Paulaged/and nowe in bondes for Jesu Christes sate. I beseche the for my sonne Onesimus/whom I begarin my bondes/whs ich in tyme passed was to the vnproffetable: but nowe proffetable booth to the and also to me whom Thavesenthome agayne. Thoutherfos rereceavehym/thatistofavemyneawnebows els/whom I wolde fayne have retayned with me thattinthy stedehe myaht have ministred unto meinthe bondesoff the gospell. Weverths elesse without thy mynde wolde I do noo thyns ge/that that goode which springerh off the sh's uld nott be asit wer off necessitie / butt willyns gly.

atthous huldest receave hym for ever/not nowe as a servaunt; butt above a servaunt / I mean a brother beloved specially to me; but howe mo the more vnto the both in the stell he and also in the lorde? Aff thou count me a felowe receave hym as my silfe. Aff he have hurt the or oweth the ought that layer o my darge. I paul have written it with myne awne honde. I will recoms penceit. So that I do not sayer o the howe that thou owest vnto me even thyne awne silfe. Evs en so brother let me emoye the in the lorde. Cos forte my bowels in the lorde. Trustynge in the yne obediece/I wrote vnto the stnowynge that

Onto Philemon: Fo. cclypyvi.

thouwilt domore then I saye fore. More over prepare melodynge: for I trust thorowe the helpe off your eprayers. I shalbe geven onto you. There salute the. Epaphs ras my felowe presoner in Chs riste Iesu/Marcus/Aris starchus/Demas/
Lucas/my hels
pers.
The grace
of our elorde Jes
such the with yous
respectes/213
men.

Sent from Rome by Ones simus a servaunt.

The fyrst pistle off

5. Peter the

Upostle.



peter an Apostle of Jessin Christoto the that dwell here at there as straungers thorowe out pontus Galacia / Capas docia/Asia/and Bethinia/eles ctby the fortnowledge off God

thefather/tho:owe the sanctifyinge off the spres te/vnto obedience and sprynflynge of the bloud off Jesus Christ. Grace bewith you/and pes

acebemultiplied.

Bleffed be God the father off oure lorde Jels us Christ / which thorowe his aboundant mers cie begat vs agayne unto a lively hope by there furreccion off Jesus Christ from deeth / to emos vean inheritaunce immortall and vndefiled/ and that putrifieth not referved in heve for you which are fept by the power off god thosowefas yth/vntohelth/which health is prepared all res dy to be shewed i the last tyme in the which tyme ve shall reiovce/though nowe for a seaso (iffnes de requyre) ye are in hevines throwe manyfols detemptacions / that youre farth oncettied bes yngemoche more precious then golde that peris Theth (though it be tried with fire) might be founde unto lawde/glozy/and honowre/when Jesus Christ shall apere: whom ye have not sene

fanct Peter. fo. cclypyvij.

and peyet love hym/in whom even nowe/thous gh ye se hym not/yet ye beleve/and reioyce with ioye in effable/ad glorious: receavynge the ende of your fayth/the helth of your soules.

ed/ad fought/which prophessed of the graceths at shulde come unto you searchynge whelor att what tyme the sprete of Christ which was in the shulde signifie/which sprete testissed before the passions that shulde come unto Christ and the glory that shulde followe after: unto which prosphets it was declared that not unto them sels wes but unto us they shulde minister the thigs which are nowe shewed unto you off them who ich by the holy goost sent downe from heve have preached unto you the thyngs which the angels desure to beholde.

wherfore gyrde vppetheloynes of yourems yndes be sober and trust parfectly on the grace that is brought vnto you it hat Jesus Christis opened as obedient childre not fassionynge you ure selves vn to youre olde lustes of ignorancy: But as he which called you is holy eve so be ye boly in all maner of conversacion because itt is

written: Beyeholy for Jamboly.

Ind off sobe that ye call on the father which with out respect off person judgeth according to every mannes worke sethat ye passethe tyme off your pilgremage in feare. For as moche as ye knowe howe that ye were nott redemed with corruptible golde and silver from your vayne conversacion which ye receaved by the tradicis ens off the fathers; but with the precious bloud

111 m

The fyrst pistle

of Chisteas of a lambe undefiled and without ten spott which was orderned before the world de was made: but was declared in the last tymices for your safes which by his meanes have beleved on god that rayled hymfrom deth/and glorified hym/that ye myght have faythad hos

petomardegod.

foules thorowe the spreter in obeynge the trueth for to love brotherly withouten saying erfect by at ye love one another with a pure hert servetly: for ye are borne a newernot of mortall seed but of immortall seed by the worde of god which his veth and lasteth for ever be cause that all stells be is as grasse and all the glory of man is as the sloure of grasse the grasse is widdered and the slower is faded awaye but the worde of the lors be edure the ver. And this is the worde which by the gospell was preached amonge you.

The.ij. Chapter.

derfozelayea sydeall maliciousnes/ad all gyle/ and dissimulació / ad envie/ad all backbytynge: ad as newe borne babes / desyde that reasonable mylke which is with out cors rupció that ye maye growe therin. If so be that ye have tasted howe plesaut the lorde is/ to who ye come as vnto a livynge stone which is disalos wed of mē/but elect of god and precious: and ye as lyvynge stones/ are made a spretuall housse ad an holy presthode/for to offer vppe spretuall sarrysice/acceptable to god by Jesus Christ.

Wherfore it is contayned in the scripture; be:

ISFS. Peter. . Fo. colypyviij

holde/Jputin Sion an heed corner stone/elecs te and precious: and bethat beleveth on hi shall nottbea shamed. Onto you therfore which bes leve is he precious: butt unto them which beleve not the same stone which the bylders refused is made the beed stone in the corner/and a stone to stomble att/and a rocke to offende them which stomble at the worder and beleve not that where on they were fet. But ye are a chofyn deneració/ arovall presthod an holy nacion ad a peculiar peple that ye shulde shewe the vertues off hym that called you out off darknes into hys marves lious light / which in tyme past were nott a peos ple/yettarevenowethepeople off God/which were not under merey: butt nowe have obteyned mercy.

To pilgrems/abstayne from stessibly lustes who ide fright agaynst the soule/and sethat ye have honest conversacion amonge the gentyls/that they which backbyteyou as evyll doars/mayese youre good works and prayse god in the daye off

visitacion.

unce of ma for the lordes sate/whether it be vnz to the tynge as vnto the chefe heed; other vnto ruelars/as vnto them that are sent of his for the punnyshment of evyll doars; butt for the laude of the that well do. For so is the will of god/that with well doynge ye shulde stoppe the mouthes of ignorant men; as free and nott as though ye to telibertie for a clote of maliciousnes; but eve as the servaunt off god. Sethat ye honoure all

Thefyrst pistle.

me. Love brotherly felishippe feare god/honee

urthefynge.

Gervaunt obey youre masters with all feas re not only yf they be good ad courteous; but als so though they be fromarde. Fozit commeth off grace yf a man foz conscience towarde god ends ure grefe sufferynge wrongfully. For what prayse is it if when ye be buffetted for youre fas utes ye take it paciently? But and if when ye do well ye suffer wronge ad take it paciently then

is therethanke with god.

To suffered for oure sates: levynge vs an insams plethat ye shulde folowehis steppes, which did no sinne/nether was there gyle foude i his mouses this which whe he was revised revised not agas yne: whe he suffered he threatened not: but come itted the cause to hithat sudgeth righteously we hich his awne sife bare oure sinnes i his body of the tree / that we shulde be delivered from synne and shulde live in rightewesnes. By whose stry, pes ye were healed. For ye were as shepe which goo astraye: but are nowe returned vnto the she pheerd and bissoppe of youre soules.

The.iij. Chapter.

The wyselet the wemen bein subjection to their husbands that even they which beles ve not the worde / maye with out the worde be wonne by the conversacion of the wyves: whyll they beholde youre pure conversacion coupled with feare. Whose aparell shall not be outward dewith broyded hears ad hagynge on of goldes

of sanct Peter fo. cclyppip

other i puttynge on of gozgious aparell: butlett
the hid mā of the herte be vncozrupt/with a mes
Fe and aquyet spzete/which spzete is befoze god
athynge moche set by, sfor after this manner in
the olde tyme did the wholy weme which trusted
i god tyre the selves/and were obedient to their
husbandes/eve as Sara obryd Abrahā ad cals
led hi lorde: whose doughters ye are as longe as
ye do wele, and be not a fray de of every shadowe
Lyfe wyseye me dwell with them accordynge
to knowledge/gevynge honoure vnto the wyse/
as unto the weafer vessel/and as unto them the
at are herres also of the grace of lyfe/that youre

prayers be not lett.

frewith another/love as brethren/be petifull/ be courteous/not rendrynge evyll for evyll/nets her rebute for rebute: but contrary wyse/blesser temembrynge that ye are there unto called/eve that ye shulde be heyres of blessynge. For who so listeth to lovelyfe, and to segood dayes/let hi res frayne his tonge fro evyll/and his lippes thatt they speate not gyle: Let hyme schue evyll and do good: let hi sete peace/and ensue it. For theeyes of the lorde are over the righteous/ad his eares are open unto their prayers: butt the face off the lorde beholdeth them that do evyll.

ye folowe that which is good not with stondyns ge happy are ye yff ye suffre for rightewes westes fate. Neverthelesse fearenot though they seme terrible unto you nether be troubled: but sancs tiste the lorde god in your e herts. be redy all was

M m ig

The fyrst pistle

pesto geve an answere to every man that areth you a reson of the hope that ye have so that wis the meatnes ad feare: havynge a good coscience that whe they backbyte you as evyll doars they may be ashamed for as mode as they have fas scely accused your god conversacion in Christ. It sit is better (yf the wyll of god be so) that ye suffre for well doynge the for evyll doynge. Sor as mode as Christ hath occsusted for sinnes, the inste for the uninste for to brynge us to god. Ad was filled as pertaynynge to the sless but

mas quycfened in the fprete.

to the spretes that were in preson/which were in tyme passed disobedient/when the longe suffers page of god abode ercedige paciently i the dayes of noe/whill the arcte was a preparynge/wheri seawe (that is to saye viy, soules) were saved by water/which signifieth baptithat nowe saveth vs/not the puttynge awaye of the filth of the fles. Me but i that a good cosciece consenteth to god, by the resurreccion of Jesus Christ which is on the right honde of god/and is gone into heven/angels/power/and myght/subdued unto him.

The.iiij.Chapter.

dras moche as Christ hath suffered forvs
ithe flesshe armeyoure selves like wyse wis
the the same mynde: for he which suffereth in the
flesshe ceasith from synne that he hence forwars
desimile live as moche tyme as remayneth ithe
flesshe not after the lustes of men: butt after the
will off God. For it is sufficient for vs that we

Of sanct Peter. So. ceve.

havespent the tyme that is past of the lyfe/after the will of the gentyls/walkynge in wantannes lustes/dronkennes/in eatynge/drynkynge/ad

in abhominable ydolatrie.

Yerunnenot also with them unto the same excesse of tyote and therfore speake they evill off you which shall geve a comptes to hym that is redy to sudge quycke and deed. For unto this purpose verely was the gospell preached unto the deed that they shulde be sudged after the manner off men in the stess hat shulde live godly i the spe

rete. The ende of all thynaf is at honde.

beapte to prayres. Butt above all thyngs have fervent love a monge you. For love covereth the multitude of sines. Be ye her brous são that wis thout grudgige. As every mã hath receaved the gyfte minister the same one to another as good ministers of the many folde grace of god. Af eny mã speake let hi talke as thoughe he speake the wordes of god. Af eny man minister let hi do it as of the abilitie which god minister huto hi. That god in all thigs may ebe glory sied thorowe Jesus Christ to who be prayse ad dominio for ever and whyll the worlde stondeth Amen.

Derly beloved be not troubled in this heate/
which nowe is come amonge you to trye you as
though some strange thynge had happened vns
to you: but rejoyce i as moche as ye are partetas
ters of Christes passions that when his glory
apereth/yemaye be mery and gladde.

Bappy are yemhe ye suffre rebute for the name

Mm üğ

of Christ. For the sprete of glory ad the sprete of god resteth apon you. On their parte he is evyll spoten of: but on your parte he is glorified.

Sethat none of you suffre as a murtherer/oz as a thefe/oz an coyll doar/oz as a busybody in wother mens matters. Affeny man suffre as a Christen man let hym not be ashamed; but lethiglorifie god on this behalfe. For the tyme is cos methat sudgement must begyn at the house off god. Aftifyrst begyn at vs/what shall the ende be of them which beleve not the gospell off god? And afthe righteons scally be saved; where she all the vngodly and the sinner apere? Where so let the that suffer according to the will off god/comitt their soules to hym with well doynge/as vnto a faythfull creator.

The.v.Chapter.

Resemburs which are amogeyou Jerhorte/which am also a senioure/ ad a witnes of the afflictions of Christ ad also a part taker off the glory that shalbe opened: sethatt ye sede Christes flock which is amonge you takynge the oversyght off them not as though ye were compelled there to: but willyngly: Not for the despre of filthy lucre: but of a good mynde. Not as though ye were lordes over the parishes: but that ye be an imsample to the flock. Ad whe the chefe shepheerde shall apere ye shall receave an incorruptible croune of glorye.

Lykweseyeyonger submit youre selves vn: to the elder. Submit youre selves every man / oue to another. Zinet youre selves togedder in lowlines of mynde. For god resisteth the proude and geveth grace to the humble. Submit youre selves therfore under the myghty honde of god/that he maye exalt you/when the tyme is come. Cast all youre care to hym: for he careth for you. De sober and watch/for youre adversary the devel as a rozyngelion walfeth about/serynge

devill as a rozyngelion walfeth about/sefynge whom he maye devoure: whom resist stedfast in the fayth/remedrynge that ye do but fulfill thes same afflictions which are apoynted to youre brethren that are in the worlde. The God of all grace/which called you unto his eternall glozy by Christ Jesus/shall his awne filse after a lyts ell affliction make you parfet: shall settle/strens ghte/and stabilishe you. To hymbe glozy and dominion for ever/and whill the worlde endurs eth 21men.

By Silvanus a faythfull brother onto you (as Jsuppose) have I written brevely exhors tynge and testisyinge howe that this is the true grace of god whering stonde. The congregacs ion that is gaddered te gedder at Babilon salus tethyon and Marcus my sonne. Grete ye one

another with the kysse off love. Peace be with you all which are in Christ Jes sus/Amen.

217m v.

These condepistle of US. peter.

Thefyrst Chapter.



Imeon Petera seruait and an apostle of Jesus Christ/ to them which have obtained by the precious fayth with vs in the rightewesnes that commeth off oure God/and off the savioure

Jesus Chrift.

Grace with you and peace be multiplied in the knowledge off God and off Jesus our elors de. According as his godly power hath geven onto vs all things that pertaine unto lyse and to serve god with all thorowe the knowledge of hym that hath called vs by vertue and glory by the meanes where off are geven unto vs ercels lent and most greatte promeses that by the helped pe off them ye shulde be part takens off the god ly nature in that ye styethe corrupcion off world by lust.

yth minister vertue / and in vertue knowledge / and in knowledge / and in knowledge / and in knowledge / and in knowledge teperancy / and in temperans cy pacience / in pacience godlynes / in godlynes brotherly kyndnes / in brotherly kyndnes love.

ccpcij

Sozyfthesethiges be amonge you and are ples teous they woll make you that ye nether shalbe y dle nor unfrutfull unto the knowledge off oure lorde Jesus Christ. Zethat lacketh these thyngs is blynde and gropeth for the waye with his hos de and hath forgotten that he was pour ged fre om his oldesynnes.

Moherfore brethren geve the moare diligence forto make your eallynge and election sure. Soryfye do sochethyngs ye shall never erre. Le and by this meanes an entrynge in shalbe mis nistred unto you aboundantly in to the everlass tynge kyngdom off our elorde and saveoure Jes

fus Chrift.

Moherfore I will not be negligence to put you allwayes in remembrance of soche thyngs/thos ugh that ye knowe them your eselves and be also stablished in the present trueth. Not with stons dynge I thynke yt mete (as loge as I am in this tabernacle) to stere you uppe by puttynge you memembrance for as moch as I am sure howe that the tyme is at honde that I must put of this my tabernacle even as our elorde I sink that she we me. I will enfoarce therfore that on every syde ye myght have wher with to stere uppe the remedraunce off the sethyngs after my departynge.

For we folowed not decevable fables when we openned unto you the power so comynge of oure lorde Jesus Christ: but with our eyes we sawe his maiestie. Even then verely when here ceaved of god the father honor ad glory so whe there cam so de avoyce to hym fro excellet glorie.

The seconde pistle

This is my dere beloved sonne/in whom I has ve delite/this voyce we herde when it cam from heven/beynge with hym in the holy mounte.

Mehavealso a more sure worde off prophes symbole where onto off ve take hede as onto a lyght that shyneth in a darke place / ye do wele / ontill the daye dawne anothe daye starze aryse in yous rehertes. So that ye for skinowe this / that no prophesy in the scripture hatheny private interpretacion. For the scripture can never by the will of manibut wholy men of god spake as they we re moved by the wholy goost.

The.ij. Chapter.

Serewere falce prophets among ethe people even as there shall be falce teachers ams onge you: which prevely shall brynge in damna ble sectes even denying ethe lorde that hath bos ught them and brynge on theier owen heeddes swyst damnacion and many shall followe their damnable wayes by which the waye off trueth shall be evyll spoten off and thorowe coveteous nes shall they with fayned words mate marchas dyse of you whose indgement is not farre of ad there dampnacion slepeth not.

For yf god spared not the angels that synned but cast them downe into hell and putt them in chaynes of darknes there to be kept unto sudge; ment, nether spared the oldeworlde: butt saved Woe the ayghte preacher of rightewesnes, and brought in the slud into the worlde off the ungo, dly and turned the cities of Jodom and Gomoz wito assessment them. Admined them Ad

IIII of S. Peter. . . Fo. acociij

made them an ensample unto all that after fbu; ldelive ungodly. And iuft Lot vered with the unclenly conversacion off the wicked, delivered he. Sozhe berngeryghteous and dwellynge a: mongethem/in feyngeand hearynge/vered his righteous soule from dayeto daye with their vn righteous dedes. The lorde knoweth howe to de liver the godly out off temptacion and howers reserve the uniuste unto the dave off indaement forto be punniffhed: namly them that walke afe ter the flesshe in the lust off vnclennes / and del's pysetheruelars. Presumpteous arethey and Aubborne and feare not to speakeevyll off them that are in auctorite. When the angels which as regretter bothein power ad myght receavenot of the lorderaylynge judgement agaynst them. Butthese as brute beaftes / naturally made to betaken and destroyed speakeevyll of that they Enowe not and shall perishe through their ows ne destruccion/ and receave the revarde of vnrs iahtemesnes.

They count it pleasure to live deliciously for a season. Spottes they are and filthynes: and off you they make a mockyngstoke feastynge toged; der i their deceavable wayes: havynge eyes full of advoutrie, and that canot cease to synne, bes gylynge unstable soules. Sertes they have exercifed with coveteousnes. They are cursed divids ren, and have forsaken the right waye, and are gone astraye folowynge the waye of Balam the sonne of Bosor, which loved the rewarde of unright emesibut was rebuted of his iniquitie. The tame and dom beast speakynge with mas

The seconde pistle

nes vovceforbade the folishnes of the prophet. These are welles without water and cloudes saried about of a tempest/towhone the myst off dardines is reserved for ever. For when they have spoten the swellynde wordes off vanytie/ they begyle with wantannes thorowe the lustes offthe flesspethem that were clene escaped : butt nowe are wrapped in errours. They promys th entlibertie and arethem selves the bonde ser & pauntfofcorrupcio. forof who soever a man is over com vonto the same is he in bodage. For yfthey/after they have escaped from the filthy: nes of the worlde thorowe the knowledge off the lorde-and of the faviour Jesus Christ, they are yettangled agayne therin and over come: then isthelatterende worffe with them then the beg= ynnynge. Fozithad bene better foz them/not to have knowne the wave of right eousnes then af ter they have knowen it to turne from the holy comaundment geven ontothem. Bit is happes ned onto them accordynge to the true proverbe: The doggeis turned to his vomet agayne and the some after she is well hed is returned to her mallowynge in the myre.

The.iij. Chapter.

Zisis the seconde pistle that I nowe write onto you / my derly beloved / wher with I stere ppe ad warneyour pure myndes / to call to remedia unce the word swhich were tolde be fore off the holy prophetes / and also the comait demet of us the apostles of the lorde ad saveour This frest understonde that there shall come

Of S. Peter fo.ccociii

in the last dayes mockers / which will walke after their awne lustes and saye: Where is the promes of his commynge? For sence the fathers died all thynges continue in the same estate where tin they were at the begynnynge. This they know owe not (and that willyngly) howethat the here wens a grett whyle ago were / and the erth that was i the water / appered uppe out of the water by the worde of god: by the which thigs / the worde that the was perished over slowen with the sludde. Butt the hevens verely ad erth which as renowe / are kept by the same worde in store / ad reserved unto syre / agaynst the daye of sudgent: et ad perdicion of ungodly men.

process beloved benotignozant of this oneth ynge/howe that one daye is with the lorde/as a thousand yeare as one daye. The lorde is not slate to fulfill his promes as some men count flactnes; but is pacient to vs warde and wolde have no man lost/but wolde receave all men to repentaunce. Teverthelesse the daye off the lorde will come as a these in the nyght/in the which daye/the hevens shall perioss the with terrible noyse/and the elements shall melt with heet. And the erth with the worts that are therin shall bornne.

mer persons ought ve to be in holy conversacion/ and godlines: loxyngefore/and hastynge unto the commynge off the daye off God/in which the hevens shall perishe with syre/and the elements shall perishe with heate. Tevert/ helesse we loke for a neve heven/ and a newe

The seconde pistle

erth/accordynge to his promes/where in dwels

leth rightewesnes.

moherfore derly beloved feynge that ye lofe for sochethyngs / bediligentthat ye maye be fo / unde of hymin peace/ with out spott and vndes filed: Und suppose that the longe sufferynge off thelordeis helth/even as oure derely beloved brother Paul/accordyngeto the my som geven onto hym/wrote to you/yee/almost mevery pi; Alespeatynge offsoche thyngf: amoge which as remany thyngf harde to be understonde which they that are unlearned and unstable pervert/ as they do wother scriptures onto their os wne destruccion. De therfore dearly beloved seynge ye are warned/ Beware lest ye be alsoplus cted awaye with the erroure of the wi cfed and fall from youre ownestedfastnes: But drowein grace/and in the fins owledge off ourelorde/and favs eoure Jesus Christ. To ws hombe glozy bothenos meand forever/ 21men.

The fyrst pistle off S. Jhon the Upostle.

The fyrst Chapter.



Dat which was from the begynnyng declare we was onto you, which we have herde which we have been with our eyes, which we have loted apoin ad our ehondes have handled of the worde of lyfe. For the lyfe apered, and we have sene, and beare witnes, and shewe was you that eternall lyfe, which we

as with the father ad apered unto us. That wh ich we have sene and herde declare we unto you that ye maye have fellishippe with us and that oure fellishippe maye be with the father ad his some Jesus Chaist. And this write we unto you

that your eiore maye befull.

Ind this is the tydyngs which we have herde of hi/ad declare unto you that god is lyght/ad i hi is no darknes at all. yf we saye that we have fellishippe with hym / ad yet walke in darknes/welye/and do not the truth: but ad yf we walke i lyght even as he is in lyght/the have we fellish; ippe with hym/ad the bloud of Christ his sonne clenseth us from all synne.

Respectives and trueth is not in vs. yf we throwledge oute synnes / he is faythfull ad inst.

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The fyrst pistle

to for geve vs ouresynnes ad to dense vs fro all vnrightemesnes. If we saye we have not sined we make hym alyar and his worde is not i vs.

The seconde Chapter.

plytell children these thigs write Junz to you that ye shulde not sinne: ad y seny ma synne yet we have an advocate with the fax ther Jesus Christ which is righteous; ad heut is that obteneth grace for oure synnes: not for our sinnes only: but also for the sinnes of all the worlde. And herby we know that we have known wen hily swekepe his comaundemets. Be that sayth Jknowe hymland kepeth not this comaundements is a lyarland the verific is not in hi. Whosover kepeth his worde i hym is the love of god parfet in dede. And therink nowe we that we are in hym. Be that sayth he by deth in hymlought to walkeeven as he walked.

to you: but that olde comandemet which ye here defrom the begynnynge. The olde comandemer is the worde which ye herde fro the begynnynge. Algayne a newe comandemet I write vnto you athynge that is true i hym/ and also in you: for the darknes is past and the true lyght nowelh yneth. Ze that sayth howethat he is in the true light and yet hateth his brother is idarknes eve wntyll this tyme. Ze that loveth his brother as by deth in the light and there is none occasion of evyll in hi. Ze that hateth his brother is in dar. Ines and walketh in darknes: and cannot tell whither he goeth because that darknes hath blynded his eyes.

Is sanct Ihon So. ccycvi.

mes are forgeve you for his names sake. I wryte onto you fathers howe that ye have knowe he that was fro the begynnynge. I wryte onto you yongene howethat ye have overcome the wis cked. I wryte onto you lytell childre have that ye have knownethe father. I wryte onto you fas thers howethat ye have know that ye have that was fro the begynnynge. I wryte onto you yonge men howe that ye are stronge; and the worde of God abydeth i you ad ye have over come that wicked

gethat yelove not the worlde, nether thethe yngf that are in the worlde. Uf eny ma love the worlde, the love of the father is not in hi. For all that is in the worlde (as the lust of the fless he the lust of the eyes and the pryde of gooddes) is not of the father: butt of the worlde. And the worlde vanny sheth awaye and the lust theref: butt he that fulfilleth the will of god aby dethever.

veherdehowethatt Antichzistshall come: even nowe are there many Antichzistes come allredy wher by we knowethat it is the last tyme. They went oute from vs but they were nott of vs. For vf they had bene of vs. they wolde no dout have continued with vs. But that fortuned that ytt mycht apere/that they were not of vs.

Enoweall thigh. I wrotenot unto you as thouse the frewe not the trueth; but as though yeth; eweit at fnowe also that no lye cometh of truese the who is a lyar; but he that denyeth that Jesus is Christ-heis Antichrist that denieth the father

Thefyrst pistle.

fante hath not the father. Let therfore abyde in you that same which ye herde fro the begynnynge. Afthat which ye herde fro the begynnynge shall remayne in you ye also shall cottnewe ithe sonne and in the father. And this is the promes that he hath promysed vs even eternall lyfe.

the that disceave you. And the anountynge who ich ye have receaved of hym dwelleth i you. And ye nede not that eny man teache you; but as that annountynge teacheth you all thigh and is true and is no lye; and as it taught you even so by de therin. And nowe babes aby de i hym that whe he shall apere we may e be bolde and not be made de a shamed of hi at his compage. Off ye knowe that he is righteous know also that he whych foloweth rightewesness is borne of hym.

The.iij. Chapter.

Beholde what love the father hath shewed on vs/that we shulde be called the sones of god. For this cause the worlde knoweth you not be cause thath not known hi. Derely beloved/nowe are we the sonnes of god/ad yet it hath not apered what we shalbe but we know that whe it shall apere/we shalbe lyke hym. For we shall selym as he is. And every manthat hath thys hope in hym-pourgeth hym silfe/even as he ys pure. Whosever comitteth synne/committeth whightewesnes also ad synne is varightewess mes. and yeknowethat he apered to take awaye our synnes/and in his no synne. As many as

Of sanct Ihon. Fo. ccycvij.

bydein hym synne not: who soever synneth hath not sene hym nether hath knowen him.

Babes let no ma deceave you Bethat doeth rightemesnes is righteous eve as he is righteos us. Zethat comitteth fine is of the devill: for the Devell synneth sece the begynnige. Sor this purs poseapered the sone of god to lowse the workes of the devill. who soever is borne of god sinneth notifor his feede remayneth in hymiand he cans not sinne be cause he is borne of god. In this as rethechildren of god knowen/and the childre of the devill. who seever doeth not rightewesnessis not of godinether hethat loveth not his brother Sozthisisthetydigf that veherdefro thebes gynnynge / that ye shuldelove one another:not as Cayn which was of the wicked and flewehrs brother. And wherfore flewe he hit be cause hys amne mort mere evyll ad his brothers goode. Marveylenottmy beetheenyff the woelde hate von. Weknowethat we are translated fro deeth vntolyfe/becausewelovethebrothren Zethat loveth not his brother/abydeth in deeth. Whos soever hateth his brother is a man flear. 2nd ye knowe thatt no man flear / hath eternall lyfe abydyngein hym.

For vs: And we ought also to geve our elives for our ebrethre. Who sever hath this worldes gos ode and seyth his brother in necessitie for the love of god in hi? 271y babes let vs not love in worde nether in tonge: but with dede and in veritie. And herby we know that we are off the

The fyrst pistle

veritle/and will before hymput oure hertes out of dout: For (yfoure hertes condempne vs) god is gretter the oure hertes ad knoweth all thigh. Tenderly beloved/yf oure hertes codempne vs not/then have we trust to god warde: ad whats soever we are/we shall receave of hym: because we kepethis comaundements / and do those thys not which are pleasynge in his sight.

on the name of his some Jesus Christ ad love of neanother as he gave comaundement. And he that fepeth hys comaundement owelleth in his and he in hym. And herby we know that there abyoeth in vs of the sprete which he gave vs.

The.iiij. Chapter.

Prely beloved beleve not every sprete: but prove the spretes whether they are of god or no: formany falce prophet are gone out into the worlde. Zerby shall yet nowe the sprete off god. Pevery sprete that cofesseth that Jesus Christis come i the stellhe is of god. And every sprete which confesseth not that Jesus Christis come in the stellhe is not off god. And every sprete which confesseth not that Jesus Christis come in the stellhe is not off god. And this is that sprete of Antichrist of whom ye have herde hor we that he shulde come; and even nowe alredy is bein the worlde.

me them: for gretter is he that is in you then he that is in the worlde. They are of the worlde the erfore speake they of the worlde and the worlde heareth them. We are of god. Be that knoweth god heareth vs: Bethat is nott off God heareth

OfS. Ihon fo. ccycviii

as not. Zerby knowe we the sprete of veritie/ad the sprete of erroure.

love cometh of god. Ind every one that love this borne of god/and knoweth god. Be that love the note hat hote knowet god: for god is love. In this apered the love of god to vs ward/because that god set his only begotte some ito the worlder that we myght live thorowe hi. Berits love/not that we loved god/but that he loved vs/ad sent his some to make agreement for our essence.

enytyme. If we love one another, no mähath sene god at enytyme. If we love one another/god dwelleth in vs/and his love is parfet in vs. Ferby knowe we/that we dwell in hym/and he in vs: be cause he hath geven vs of his sprete. Ind we have see ne and do testisse that the father sent the sonne/which is the savcour of the worlde. Who so ever coffesseth that Jesus is the sonne of god / in hym dwelleth god/and he in god. And we have known and beleved the love that god hath to vs.

leth in god/and god in hym. Zerin is the love parfet in vs/thatt we shulde have trust in the daye of indgement/that as he is/even so are we in this worlde. There is no feare i love/but pas rfet love casteth out all feare/for feare hath pas ynfulnes. Zethat feareth is not parfet in love.

Moelovehym/forheloved vs fyrst. Af amk saye/Ilovegod/and pethateth his brother/he is alvar. Zowe can be that loveth nott his bros ther whom be hath sene/love god whom be has

To uğ

th not sener And this comaundemet have we of hym: that he which loveth God shuldelove his brother also.

The. v. Chapter.

Josoever beleveth that Jesus is Christis borne of god. ad every one that loveth hym which begat loveth hi also which was bes gotten of hi. In this we know that we love the comandement of god/whe we love god/and kepe his comandement of god/that we kepe his comandement and his comanness ment are not greveous. For all that is borne of god/over cometh the worlde. ad this is the vice tory that over cometh the worlde/eve oure fays th. who is it that over cometh the worlde/eve oure fays this beleveth that Jesus is the sonne of god?

This Jesus Christis hethat caby water and blond not by water only: but by water and blos ud. Anditisthespretethat beareth witnes/be cause the sprete ys trueth. Sor there are thre whych beare recorde in heven the father the worde and the wholy gooft. And these threare one. And there are thre which beare recorde in erth:thesprete and water and bloud: and thes sethre are one. Af we receave the witnes of me/ the witnes of god is gretter. Forthis is the wits nes of god which he testifyed of his sone. Zeths at beleveth on the sonne of god hath the witnes in hymsilfe. Be that beleveth nott God hath made hyma lyare/because he beleved nott the recorde that god gave of his sonne. And this ys that recorde howethat god hath geve unto us

Attenalllyfe/and this lyfe is in his sonne. Zethe at bath the sonne hath lyfe: and he that hath

not the sonne of god hath notlyfe. These thyngs have I written unto you that beleve on the name of the sonne off God that ye mave knowe howe that ye have eternall lyfe ad that ye maye beleve on the name of the sonne off god. And this is the trust that we have in hym: thatyfwe are enythynge accordynge to his will beheareth vs. And yff we knowe that he heare vs whatt soever we are / we knowe thatt we Chall have the peticions that we defreed of hym Affeny man se his brother synne a synneth & atis not onto deeth/let hymare/and he shall ge ve hym lyfe for them that synne not unto deeth. There is a synne vnto deeth - for which save 7 notthat a manshulde prave. All vnrightemes nes is synne/and there is synne not vnto deeth. meknowethat who soever is borne of God/ synneth not: but he that is begotten of god fepes th hymfilfe, and that wicked toucheth hymnot. Weknowethat we are of god/ and that the wos rlde is altogedder set on wickednes. We knowe that the sonne of God is come and hath geven

psampnde to knowe hym which is true; and we are in hym that is true / thro; ugh his sone Jesu Christ. This same is very god/and eter; nall lyfe. Babes kepe youre selves fro ymages. A men.

Mn v

These condepiste of 16. Ihon

Deseneour to the electe lady and her children which Ilove in the trueth: And not I only: but also all that have knowe the trueth for the truthes safe which remayneth in vs/and shall bein vs for ever.

With you be grace/mercy/and peace from God the father/and from the lorde Jesus Chs rist the sonne off the father/intrueth and love.

Trecoyfed greatly/that I founde off thy chils dren walkynge in trough/as we have receaved a commaundement of the father. And nowe bes seche I the lady/not as though I wrote a newe commaundement unto the/but that same/whs ich we had from the begynnynge/that we shuls delove one a nother. And this is the love/that we shuld we shulde walke after his commaundement?.

This commaundement is (that as ye have herde from the begynnynge) ye shulde walke in it. For many deceavers are entred into the word lde/which confesse not that Jesus Christis cos mointhe stesse. This is a deceaver and an Anstichrist. Loke on your selves that we low senot that we have wrought: but that we may e have a full rewarde. Who so ever trasgresseth and by deth not in the doctrine of Christ hath not God Zethat endureth in the doctryne off Christ has the bothethe father and the sonne.

Of Saynt Ihon fo. ccc

Affthere come eny vntoyon and beynge not this learnynge/hym receave not to house eneths er bid hym god spede. For he that biddeth hym God spede/is part taker off his evyll dedes. I had many thynges to wryte vnto you/neverths elesse I wolde nott wryte with paper and ynke: but I trust to come vnto you/ad speakewith you mought to mous the that ours some maye be full. The sonnes off thy electe sister grete the I men.

The.iij.pistle of

S. Jhon.

De senior unto the beloved ga rus, whom I love in the trueth. Wels beloved I wysshe in all thynges thatt thou prosperedest and faredest well, es wen as thy soule prospereth. I recoysed greatly when the brethren cam and testified off the trueth that is in the, howethou in troth was less. I have no gretter toye then forto heare hos we that my sonnes walfe in veritie.

Derely beloved thou doest faythfully whatt soever thou doest to the brethren/and to strauns gers/which bare witnes off thy love before all the congregacion. Which brethren when thou bryngest forwardes on their iorney (as it beses met God) thou shalt do wele: be cause that for his names safe they went forth/and to fe no the ynge off the gentyls. We therfore ought to reces are socke/ that we also myght be helpers to the trueth.

phes which loveth to have the preeminence and ongethem/receaveth vs not/wherfore yf I cos me I will declare his dedes which he doeth iefts ynge on vs with malicious wordes/ nether is therewith content. Not only he hym silfer recease veth not the brethren: but also he forbiddeth the

The.iij.pistleofS.Jhon. fo.ccci

em thatt wolde and thrusteth them out off the

condredacion.

Derely beloved counterfait not thatt who ich is evyll but that which is good: Bethat dose eth well is off God: but he that doeth evyll seith not God. Demetrius hath good reporte off all men and of the trueth. Ree and we oure selves also beare recorde and ye know that our erecord

deistrue. Thave many thynges to wryte:
But I will not with pen and ynke wrs
yte vnto the. For I trust I shall
shortly se the and we shall
speake mouth to mouth.
Peace be with the
The lovers salute the.
Brete the lovers
by name.

The piltle off paul

Onto the Debrucs.

Thefyrst Chapter.

Odintymepast dis versty and many wayes/ spate unto the fathers by pros phetf:but in these last daves be hath spoten unto vs by hys sos ne/whom behath made heyre of all thrnaf: by whom also he made the worlde. Which sonne beyngethe brightnes of bis glo ry/and very ymage off his fub

stance bearingerppe all things with the wors De of his power/ hath in his awne person pours ged oure synnes / and is sytten on the right hons De of the maiestie an hye / and is more ercellent then the angels in as mode as he hath by inhe ritaunce obterned an excelleter name then have

thev.

Sor unto which off the angels sayde he at eny tyme: Thou arte my sonne this daye begate 3 the 21nd agayne: I will behis father adheshe albemy sonne. And adayne whehe berndeth in the fyrst begotten sonne in the worlde he sayth: And all the angels of god shall worshippe hym. And unto the agels he fayth: Zemafeth his ans gels fpretes and his ministers flammes offyre. But unto the sonne he sayth: God thy seateshal

beforever / and ever. The cepter of thy Frngos is a right cepter Thou haft loved rightemelnes and hated iniquitie: Wherfore hath god which is thy god / anounted the with the oyle off alads

nes above thy felowes .

Ind And thou lorde in the begynnynge hast layde the foundacion of the erth: And the hevens are the workes off thy hondes. They shall periffipe butthou fhalltendure. They all shall were olde as doth a garmet: ad as a vefture fhalt thou che aungethem and they shalbe draunged: but the ou artethe same and thy yeares shall not favle. Onto which off the angels sayde heateny tyme? Sit on my right hondetyll Imakethyneenemis esthyfotestole. Are they not all spretes to do ser vice - fent forto minister for their fates / which Malbe herres of health?

The. ij. Chapter.

Berforeme ought moche more to attêde vntothothynaf which we have herde/ lest we besvilt. Sozyff the worde which was spoten by angels was stedfast: and every transgression and disobedience receaved a inft recompence to rewarde: howe shall we escare vf we despise so great helthewhich at the fyrst bega to be prehibed off the lorde hym filfe / and after wardewas confermed unto us warde by them that berdeit/god bearrnge witnes there to/bos the with sygnes and wonders also ad with dis pers miracles / and gyftes off the holy goofte/ accordyndetobis awnewill. ze hath not puto the angels put in subjecció

the worlde to come / where of we speake: but one in a certapne place witnessed fayinge: Whatis man/that thou arte myndfull of hyin: other the sonne of mathat thou visitest hym? After thou haddest for a seaso made hymlower then the an gels:thou crounedst hym with honour and alos ty/andhast sethym above the workes off thy hondes. Thou hast put all thynaf in subjeccion onder his fete. In that he put all thyngf onder hym/heleft nothynge that is not put vnder hi. Meverthelesse we vet se nott all thyngf subdued unto hym: but that Jesus which for a season ws as made lessethen the angels/wesethorowethe punnyshment off deeth crouned with glory and honour: that he by the grace of god / shulde tast of deeth for all men.

by whom are all thyngf/after that he had brought many sonnes onto glory/that he shulde mas be the lorde off their helth parfet thorowe afflics cions: For as moche as he which sanctifieth/ad they which are sanctified/are all off won. For which causes safe/he is not a shamed to call the brethern sayinge: I will declare thy name onto my brethren / in the myddes off the congregació will I prayse the. And agayne: I will put my tre ust in hym. And agayne: beholde here am Jand the children which god hath geven me.

For as mochethen as the children were parte takers of flesshe and bloud he also hym silfelyke wysetokeparte with the forto put douncthors owe deeth hym that had lordshippe over deeth that is to saye the devyll. Indithat he myght des

Onto the Debrues. So. ccciff.

typer them which thosowe feare of deeth all thes ir lyfetyme were in daunger of bondage. For he in no place taketh on hym the angels: but the see soe of Abraham taketh he on hym. Wherfore in all thyngs hit be cam hym to be made lyke onto his brethren that he myght be mercifull and a saythfull hye preste in thyngs cocernynge god forto pourge the peoples synnes. For in that he hymsilfe suffered and was tempted, he is able to sucker them that are tempted.

The.iij. Chapter.

Berfore wholy brethren parttakers off the celestiall callige/cofyder the embas featour and hye prest of ourre professio Christ Jesus bernge faythfull to him that sent hi eve aswas Moses in all his house. And this man was counted worthy of more glory the Moses: In as moche as he which hath prepared the hos uffe / hath most honoure in the housse. Free ty housseis prepared of someman. Buthethat orderned allthrnafis god. And Moses verely was faithfull in all his housse as a minister to beare witnes of tho thyngf which shulde be spos Fen afterwatde. But Chaift as a sonne hathrus le over the housse/whose housse are we/vf we tes pestedfast confydence and recogsynge in the fays th unto the ende.

Thall heare his voyce/harden not youre hertes/ as when ye provoted in tyme of temptació i the wildernes/where youre fathers tepted me/pros ved me/ad sawe my wort? pl. yeare loge. Where

00

They ever erre in their hertes: they verely have not knowe my wayes so that I sware imp was the that they shulde not enter into my rest. Take hede beethee that there be in one of you an evyl herte in unbeleve that he shulde departe from the livynge god: but exhorte one another dayly whill it is called to daye lest eny of you were has the herted and be deceaved with synne.

Income are parte takers of Christ so that wekepe sure onto the edethe begynnige of the substace/ so loge as it is said: to dayer fre heare his vors ce/herde not your ehertes/as where provoked. For some whether herde provoked: but not all that ca out of egypt under moses. But with who ome was he depleased rl. reares was he not dis pleased with them that synned: whose boddies were over throwen in the desart? To who sware hethat they shulde not enter ito his rest: but uns to them that beleved note? Ind we sethat they coulde not enter in be cause of unbeleve.

The.iiij. Chapter.

Etvs feare therfoze lesteny of vs fozsaty;
nge the promes of entrynge ito his rest. shis
nloesemeto come behide. Foz unto us was it des
clared/as wele as unto them. But hit prossited
not the that they herde the worde / be cause they
which herde it coupled it not with fayth, we who
ich have beleved / do enter ito his rest/as cotrary
wyse he sayde to the wother: as I have sworne i
mywrath / they shall not enter into my rest, and
that spate he verely longe after that the workes

Onto'the Debrues. So. ccciúi

were made from the fundacion off the worlde layde. Sor he spake in a certayne place of the ses peth daye on this wyse: And good did rest the ses wenth daye from all his works. And i this place agayne: They shall not come into my rest.

Seyngetherfozeit foloweth that some muste enter there ito ad they to whom it was furst pres ached entred not therifor vnbeleves fate. 21gas me he apoynteth in David a certayne pefet daye after so longe a tyme/savinge as it is rehearsed: this daye if ye hearehis voyce be not hardehers ted. forif Josuehad gevetherest the wolde he not afterwarde have foote of another dave. Th ere remayneth therfore yet a rest unto the people of god. Sozhethatisentred ito his rest doth ces ase from his awne workes as god did from his Let vs study therfore to entre ito that rest lest eny man faule into soche an ensample off unber lefe: for the worde off god is guyche ad myahty i operacion and sharper then eny two edged sws earderandentreththrough/even unto the divis dynge a fonder of the foule and the sprete and of thetoyntes/and the mary; and judgeth the tho; nahtes ad the intentf off the herte. Tether is the ereenvereature invisible in the sight off hit: but

The. v. Chapter.

bym off whom we speate.

Eyngethen thatt wehave a grett hye prest whych hathentred heven (Imean Issus the sonne off God) lett vs kepe oure professis on. For we have nott an hyeprest whych cans Oo fi

all thyngf are nafed and bare unto the eves off

nothave copassio on our einfirmities: buttwas inall poyntes tempted/inlyfemanner: but yetr with outsynne. Let vstherfoz goo boldely vnto the feate of grace that we mave receave mercy

and fynde grace to helpe in tyme of nede.

for every hye prest that is taten fro amonge meris orderned for men in thigfpertaynynge to god:to ofter gyftesad facryfyfes for fynnes: whs ich can have compassion on the ignoraunt and on them that are out off the hye wave because that he hym silfe also is compased with infirmis tie: for the which infirmities fate he is bounde to offer for synnes as wele for hys awne parte as for the peoples. No mantaketh honour onto hymsilfe/buthethatis called off God/ as was Maron.

even solvtewyle Christ honored nothym silfer that he myght be the hye preste butt he glory fyed hom that favde onto hym: thou artemy fonne/ this dave begat Ithe. As healfoi another plas cespeaketh: Thou arte a prest for ever after the order of Melchisedech. Which ithedayes of his Aesthe did offer oppe prayers ad supplicaciós/ with stronge cryinge and teares vnto hymthat was able to save hym from deeth: and was also herde because hehad God in reverence. And though he were goddes sonne / yet learned he os bedience by thothyngs which he suffered and was made parfaite / and the cause off eternall health onto all them that obey hym: and is cals led of God the hye prest/after the order of Mels chisedech.

my therof have we many thyngs to saye which

Onto the Debrues: So. cccv?

areharde to bevttered : because ve are dull off bearige. Soz when as concernige the tyme veos ught to be teachers/yet have ye nede agayneths at we teache you the fyrst principles of the wors de of god: and are be come soche as have nede off mylte, and not of ftrongemeate: Sozevery man that is feed with mylte is inexpert in the worde ofrightemesnes: for heis but a babe. But ftros ngemeate belongeth to them thatt are parfect/ which thosowe custome have their wittes erers cised/toindgeboth good and evyll also.

The. vj. Chapter.

Zerforelet vs leave the doctryne pertas ynyngeto the begynnynge of a Christen man /ad let vs do vnto perfeccion/and noweno morelave the foundacion of repentaunce fro des ed workes ad offarth towarde god off bapti/ of doctryne, and of layinge on of hondes, and of resuereccion from deeth ad of eternall judgmet. And so will wedo vf god permitt. for it is nott possible that they which were once lyghted ad have tasted of the hevenly ayft and are become parttafers of the holy gooft and have tafted of the good worde of god/ and off the power off the worlde to come: yf they faule / shulde be renued agayne onto repentauce: for as moche as they have (as cocernynde the felves) crucified the fos ne of god a fresshe/matynge a mode of hym.

Sorthat erth which devnketh in the rayne who ich cometh ofte aponit ad bryngeth fortherbes mete for them that deffeit / receaveth bleffynge

Oo in

of god: but that groude/which beareth thornes and bryars/is reproved/and is nye unto curfys nge: whose ende is to be burned. Treverthelesse we trust to sebetter of you/ad the ungs whych a company helth/though we thus speake. For god is not unrighteous that he shus be forget your emorke/and sabour ethat process deth of love/which love ye shewed in his name/which have ministred unto the saynctes/ad yett minister. Hee/and we desyre that every one off you shewe the same diligence/to the encreace off the sayth/even unto the ende: that ye saynt not/but countersayte them/which thorowe sayth ad

pacience inheret the promyfes.

Sorwhe god madepromes to Abraha/becas ufehehad no gretter thigeto sweareby:heswas reby hym silfe/savige: Surely J will blesse the komultiplythein dede. And so after that he had taryed a logetyme / he enioved the promes.Me verely sweare by hymthat is greater them them selves/And an othe to confyrme the thynge, ys amongethem an ende of all stryfe. So god wills ynge very aboudantly to shewe unto the herres ofpromes/the stablenes of his coufayle/heads ded an othe, that by two immutable thyngf (in which it was unpossible that god shuldelye) we myghthave parfect cosolacio/which have fled/ forto holde fast the hope that is set forth before ourefaces / which hope we have as an ancre off the soule both sure ad stedfast. Which hope also entreth in into tho thyngf which are with in the vayle/whither the fozerunner is foz vs entred in/Imean Jesus thatis madean hye prest for

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over/after the order of Melchisedech.

The. vij. Chapter.

dis Melchisedech kynge of Salem (which beige prest of the most hye god met Abras ham/as he returned agayne fro the slaughter of the kynges/and blessed hi/towhom also Abras ham gave tythes of all thyng?) first is by inters pretacion kynge of rightewesnes/after that kys nge of Sale/that is to saye kynge of peace/with out father/with out mother/with out kynne/ad hath nether begynnynge of his tynne/nether yet ende of his lyse: but is lykened vnto the sonne off

god/and remayneth a prest for ever.

Consider what a manthis was vonto whom thepatriarte Abzaham gavetythes off thefp: oyles. And verely those childdren off levy whis th receave the office of the prestes / have a coms maundement to tate a cordynge to the lame / tys thes of the people/that is to fave/of their breths ren/yee though they sprongeout of the loynes of Abraha. Buthewhose fynred is not counted as mongethe receaved tythes of Ahraha ad bleffs ed hi that had the promy ses. and no ma denyeth but that which is lesse receaveth blessige of that which is gretter. 2Ind here men that deve receas vetythes. Butt there hereceaveth tythes of whs omitis witnessed that heliveth. Und to sayethe trueth/Levy hym silfe which receaveth tythes/ paved tythes in Abraham. Sorhewasyet ithe loynes of his father Abzaham / when Melchis sedech met hym.

Afnowetherforeperfecciocab y the presthod

Os iig

oftheleviti (for under that presthod the people receaved the lawe) what neded it further more that another prest shulde ryse after the order of Melchisedech and nott after the order off Mars on Now no dout yf the presthod be traslated the of necessitic must the lawe be traslated also.

For he of whom the sethyngs are spoken pers tayneth untill a nother trybe, off which never manserved at the aultre. For it is evident that our elorde sproge of the trybe of Juda/of which trybe spake 2170 ses no thynge as concernige prs

esthod.

finilitude of Melchisedech there aryse a nother prest/which is not made after the lawe of the cas thall comaunoment; but after the power of the endlesse lyfe, for he testifyeth: Thou arte a prest for ever/after the order of Melchisedech. Then the comaunoment that went a fore/is disanuls led/be cause of his weatness and unprostitables ness. For the lawe made nothynge parfect; butt was an introduction of a better hope/by which hope/we drawe nye unto god.

And for this cause it is a better hope/that it was not promysed with out an othe. Those presses were made with out an oth; butt this prest with an oth/by hym that sayde vnto hym; The lorde sware/ad will not repent; Thou arte a presest for ever after the order of Melchisedech; And for that cause was Jesus a stably sher off a bets

ter teftament.

2(nd amonge them many were made prefts es / be cause they were nott suffred to endure by

Onto the Ebrues.

acvit

thereason of deeth. Butthis man/becausehe endurethever/hathan everlastinge presthod: Wherfore he is able also ever to save them that come unto God by hym/seynge he ever liveth/

tomafeinterceffion for vs.

which is wholy harmlesse moefiled separat from synners and made hyar then heves. Whe ich nedeth not dayly (as yonder hie prestes) to offer uppe sacrifice furst for his awne synnes, and then for the peoples synnes. For that did he at once for all when he offered uppe hym sisfer Sorthelawe matern men prestes which have instructive; but the worde of the oth that cam sen ce the lawe matern the sone prest which is pars sect for ever more.

The.viij. Chapter.

Sthethyngf which we have spoken this is the pyth: That we have sochean hye pres tte that is fitten on the right honde of the feate of maiestiein heven/and is a minister of wholy th ynges/and of the very tabernacle/whiche God pyght/and not man. Sozevery hye preft is ords eyned to offer gyftes and facryfifes/wherfore it is of necessitie that this ma have some what als foto offer. For he wernot a preste / yfhe were on the erthwhere are prestes that a cordynge to the lame offer diftes / which prestes serve unto the ensample and shadowe of hevenly thyngs: even as the answer off God was geven unto Moses when he was about to fynnifie the tabernacles Sortate hede (sayde he) that thou mate all the Oo p

yng? accordynge to the patrone shewed to thein.

tes in as modie as he is the mediator off a better testament swhich was made for better promys ses. For yff that fyrst testament had bene soche a wonthat no man coulde have founde fault with it: then shulde no place have bene sought for the seconde. For in rebutynge them he sayth: Bes holde the dayes will come (sayth the lorde) and I will synny she apon the house off Israhel ad apon the house off Judas a newe testamet not lyter he testament that I made with their faths ers at that tymes when I to te them by the home des to ledde them out off the londe off Egiptes for they continued not in my testament and I redarded them not sayth the lorde.

the house of Israhell: Affrer those dayes (says the house of Israhell: Affrer those dayes (says the thelorde) I will put my lawes in their myns des and in their hertes I will wryte them ad I wilbetheir God, and they shalbe my people. And they shall not teache every man his neght boure and every man his brother sayinge: Ensowethelorde: For they shall a knowe me from the lest to the most coff them: For I wilbe mers cifull over their iniquyties: and on their synnes and on their vnrightewesnes, will I not thy nke

eny more. In that he fayth a newe testa;
ment/he hath abrogat the olde. 1703
we that which is disanulled and
wered olde/is redy to vans
nysshe a waye.

Onto the Debzues.

cccviii

The. iv. Chapter.

gatfyrsttabernacleverely had instifying gf/and servyngs off god/and wordly holy nes. For that fyrst tabernaclewas made/whes rinwas the candlesticke/and the table / and the stinwas the candlesticke/and the table / and the secode vayle was the tabernacle/which is called holiest off all/which had the golden senser/and the arcke off the testament overlay de roundabos ut with golde / wherin was the golden pot with manna/ and Aarons rodde that spronge / and the tables off the testament. O ver the arcke we rethe cherubyns off glory shadowynge the seate off grace. Off which thyngs / we woll not knowe

speake perticularly. Mohenthese thynas were thus orderned the prestes went all wayes into the fyrst tabernacle which excuted the service of god: Into the secous ndewent in the hye prest alone once every yeas re:but not with out bloud / which he offered for hymsilfe and for the ignoraunce of thepeople: The holy goost this signifyinge that the waye bsf holy thyngs was not yet openned / whill as vet the fyrst tabernacle was stondynge which was a similitude off this present tyme in which avfres and facrififes are offered / which cannot matethem that minister parfect as pertaynys ngeto the conscience/ with meates only and dzis Fes and divers wellhyngt and iustifyingt off the flesshe which were orderned untyllthe tyme offreformacion.

But Christ beynge the hye prest off good thigs

to come/cam by a gretter / ad a moare parfayct tabernacle/not made with hondes: that is to say ye/not of this maner bildynge/nether by the bls ond of gotes/and caulves: but by his owne blos ud heentred once for all into the wholy place / and founde eternall redemption. For yf the blos ud of oren/and off Gotes/and the asshes off an heyfer/when it was sprynctled/purysted the vn clene/as touchynge the puristynge of the stells with our spot to God) pour dge our e consciences from deed worth for to serve the livynge god?

12 And for this cause is he the mediator off the

newetestament/that as sone (as his deeth was fulfilled for the redempcion of those transatessis lons that were in the fyrst testament) they which were called myaht receave the promes off eters nallinheritaunce. For whersoever is a testam; ent there must also be the deeth of hym that mas Feth the testament. Sorthe testament taketh as luctoritie when men are deed: for it is of no vals weaslonde as bethat madeitis a live. For whe ich cause also nether that fyrst testamet was 026 Devned with out bloud . for when all the comas undements were redde of Moses unto all the pes ople/hetofethebloud of calves/and of Gotes/ whith water and purple woll and y sope and fp rynfled both the boffe ad all the people / savinge this is the bloud off the testament / which God bath apovnted unto you. Moreover he sprents led the tabernacle with bloud also / and all the ministrynge vessels. And almost all thynges/

Onto the Debrues

fo. cccip

accordyngeto the lawe ar clenfed with bloud and with out effusion of bloud is no remission. Titis then nevethat the similitudes of hevens Tythyngf bepurified with sochethynaf:butthe hevenly thyngf the selves aze purified with bets ter facrififes then arethefe. Sor Chriftis notens tred into the holy places that are made wit hos des/which are butt similitudes off true thynaf: but is entred into very heven for to apere nowe inthesyght of God for vs. Motto offer hym sils feoften as the hye prest entreth in to the holy pl ace every yeare with straunge bloud: for then must he have often suffered sence the worlde bes gan: Buttnoweintheendeofftheworlde hath he apered once for all to put synne to flyght by the offerenge oppe off hym silfe. Ind as it is aps orntedontomen that they shall once dere and then commeth the judgemet / eve fo Christwas once offered to tate a wayethe fynnes of many/ and unto them that lote for hym/shall be apeas reaganne with out synne unto their health.

The.v. Chapter.

Ozthelawe which hath but the shadewe of goodethyngs to come and not the thynges in their owne fassion can never with the sacrysi ses which ether offer yeare by yeare continually make the comers there unto parfayte. For wold de not then those sacrifises have ceased to have bene offered the cause that the offerers once possurged shulde have haddeno morre conscieces of sinnes. Teverthelesse it thos sacrifises is there menció made of synnes every yeare. For it is un

The piftle of Paul

possible that the bloud of oren/ and off gotes shi

he sayth: Sacrifice and offerige thu woldes not have: but a bodie hast thou orderned me holds caustes and sacrifice for synne thou hast not alo wed. Then I sayde: Lo I come In the begyns nynge off the bote is it written of me that I she ulde fulfill thy will o god. Above when he sayth sacrifice and offerynge and hold caustes and sacrifice for synne thou woldest not have nets her hast alowed (which are offered by the lawe) then he sayde: Lo I am redy to do thy will o god he tateth awaye the syrst to stabilish e the latter By the which will we are sanctified by the offer rynge of the body of Jesu Christe once for all.

2(indevery prest is redy dayly ministrynge/ and oftetymes offereth one maner of offerynge/ which can never take awaye synnes: but this ma after he had offered one sacrifyce for synnes/sat hymdoune for ever on the right honde of god ad fro hence forth tarieth till his foes be made his fote stole. For with one offerynge hath he made parfect for ever the that are sanctified. And the holy gooft also beareth vs recorde off this even when he tolde before: This is the testament that Twillmake unto the after those daves sayth the lorde. 2Ind Twill put my lawes in their hertes/ and in their myndes I will write them and thes ir synnes ad iniquyties will I remember no mes are. And where remission of thesethyngs is the ereis no moare offerynge for synne.

erngebrethren that by the meanes off the

Ontothe Debrues Fo.cccp

blond of Jesu/we maye be bolde to enter itoths atholy place by the newe ad livynge wave whs ich he hath prepared for vs. through the vayles thatisto fave by his flesshe. And seynge also the atwehavean hyeprest which is ruler over the house of god let vs drawenve with a true herte in a full fayth spryndeled in oure hertes fro an evill consciece, and wellhed in oure bodies with purewater and let vs kepe the profession of our rehope/with oute waverige (for he is farthfull that promyfed) and let vs confrder one another to provote vnto love and to good workes: and let vs not forsate the felishippe thattwe bave a monge oure felves/as the maner of someis: but let vs erhorte one another / ad that so moche the more be cause ye sethat the daye draweth nye.

Sozyffwe synne willyngly after that we has vereceaved the knowledge off the trueth / there remayneth no more factifice for fynnes:but a fe arfull lotynge for indgement and violent fyre which shall devoure the adversaries. Zethat de spiseth Moses lawe dyeth with out mercy puds er two or threwitnesses. Off home moche forer punnyshment suppose yeshall he be couted wors thy/which treadeth under fotethe sonne of god: and counteth the bloud off the testament as an ionholy thynge wherwith he was sanctified ad both dishonoure to the specte off grace. For we Enowehymthathath sayde vendeaunce belons geth onto me/ Twill recompence fayth the lorde And agayne: the lorde shall judge his people. Bitis a fearfull thynge to faule into the hondes off the livynge God.

Call to remembrauncethe dayes that are pafs sed in the which after ve receaved light ve abox de a grette fraht in adversities / partly whill all men wondzed and gased at you for the shame and tribulacion thatt was done unto you / and partly whill ye becam companyons of them wh ich sopassed their tyme. Sozyesuffered also with mybondes / and tokea worth the spoylynge off voure goodes/and that with gladnes/remembs rynge in youre selves howethat ye had in heven abetter / and an enduerynge substaunce. Cast not awayetherfore your confydence which has th grett remarde to recompence. Sozyehavenes de of pacience/that after ve have done the will of god ye myght receave the promes. For yet a ves ry lytell whyle and hethattshall comewill cos me and will nottary: Buttheinst shall live by faith. And of he withdrawe hym silfe my soule Thall have no pleasure in hym. We are not whis chewith drawe oure selves vnto dampnacion/ butt partayne to fayth / forto wynne oure fous les.

The.vj. Chapter.

Ayth is a sure considence off thyngs which are hoped for / and a certayntie off thyngs which are not sene. By it the elders were well resported off. Thorowe fayth we understonde that the worlde was orderned by the worde off god: That by the menes of thynges whych apeare the ynges whych are invisible myghte be knowen. By fayth Abell offered unto god a more plentes ous sacrifice then Cayn; by which / he observed

Onto the Ebrues.

fo. cccvi

witnes that hewas righteous/God testifyinge of his grftes; by which also he beynge deed / yet

Speaketh.

mot se deeth: nether mas he founde: for god had taken hym awaye. Before he was taken awaye, be obtained reccorde that he had pleased god: but with out faith it is unpossible to please him. For he that cometh to god must beleve that god is sad that he is a rewarder of them that sekeni.

warned of thigf which were not sene ad prepased the arcte to the savige of his houshholde the somethewhich arcte he condempned the worls desand becam herre of the rightemes which

cometh by fayth.

togo out îto a place/which he shulde afterwars be receave to enheritaunce/ and he wet out/not

Enowyngewhether heshulde aco.

ompsed hi/as into a straunge countre/addwelt in tabernacles: ad so did Wsaac a Jacob/heys res with hi of the same promes. For he loted for a citie havynge a foundacion/whose bylder ad mater is god.

Thorow fayth Sara also receaved strengthe to be with childe, and was delivered of a childe when she was pastage, be cause she indgeg him

faythfull which had promyfed.

which was as good as deed) so many in multitus de/as the starres of the stye/and as the sonde of

PP

thefeeshorewhich is in numerable.

promyses: but sawethem a farre of so beleved the and saluted the: and cofessed that they were straungers ad pilgrems on the erthe. They that saye societhynges declare that they see a couns tre. Also yf they had bene myndfull of that couns tre from whence they cam they had leasure to have returned agayne. But nowe they desprease better that is to save a celestiall. Wherfore god is not a shamed of the eve to be called their god: for he hath prepared for them a citie.

HIn fayth Abzaham offered ppe Psaac/whe he was tempted/and he offered hym beynge hys only sonne/i whom he had receaved the promys ses: Of whom it was sayde/In Psaacshall thy seed be called: for he considered / that God was able to rayse ppe agayne fro deeth. Wherfore receaved he hi/as an ensample of the resurreccis on. In fayth Psaacblessed Jacob ad Esau/as

concernynge thyng? to come.

May fayth Jacob when he was a depinge blest sed both the sonnes of Joseph and worshipped on the toppe of his ceptre.

Dyfayth Joseph when he deved remebred the departynge of the children of Israhel and gave

commaundement of his bones.

thre monethes of his father ad mother/be cause they sawe he was a proper childe: nether feared they the tyng? commaundement.

sy fayth Moses whe he was of a gret age/res
fused to be called the some of Pharaos doughters
and hose rather to suffre adversitie with the pes

Onto the Debrues. So. cccvij

ople of god/then to eniove the pleasurs off synne for a ceason/and estemed therebute off Christ gretter ryches/the the treasure of Egipt. For he had a respecte unto the rewarde.

By fayth he forsote Egipt/and feared not the fearcenes of the tyuge. Sor he endured/even as

hehad senehym which is invisible.

Thorowe fayth he orderned the ester lambes and the estusion of blud lest he that destroyed the frest bornes hulde touchethem.

By fayth they passed thorowe the reed see as by drey longe/which when the egipcians had as

faved to do they were drouned.

they were compased a boute seven dayes.

the that beleved nott/after she had receaved the

spres to lodgrnge peasably.

to short for me to tell off Gedeon off Barach ad of Samson ad of Jephthae. Also of David ad Samuel and of the prophets which thorose we fayth subdued fyngdoms wrought rightes outnes obtened the promy self topped the mose these of Lyons queched the violence of fyre est caped the edge off the swearde off weakewere made stronge wered valient in fyght turned to styght the armees of the alients. The wemen reseaved their deed to lyfe agayne.

pered / thattthey myght receave a better resurs reccion woother tasted off mockyngs / and securgynds / mozeover off bondes and presons

PPä

met:were stoned were heawe a suder were tebs ted were flavne with sweardes walked vope and doune in shepes ftynnes in gotes ftynnes/ in nede/tribulacion/ad veració/ which the wos aldewas not worthy of: They wandred in wilds ernes/in mountaynes/in dens and caves of the erth.

Indthese all thosowe fayth obtayned good res porte/and receaved not the promes/ god provis dynge a better thynge for vs / that they with out vs shulde not be made parfect.

Zerforelett vs also (feynge that we are copased with so gret a multitude of wits nesses) lave a waye all that preseth vs doune fad the sinnethat hangeth on vs ad let vs rune with pacièce puto the battayle that is fet befoze vs/ lotyngeonto Jesus the auctor and fynnysher of oure farth/which for the love that was fet bes forehym/abode the crosse/and despysed the she ame and is fett doune on the right bonde off the trone off God. Consider therfozehowe that he endured suchespeatige agaynst hym offinners, left yeshulde bewerted and fayntein youremys ndes. For ye have not yet resisted vnto bloud she eddynge/strypynge agaynst sinne. And ychave forgottethe cofolació which speaketh vntoyou/ as unto children: My sonne despysenott the chas Stenynge of the lorde nether faynt whe thou are re rebuted of hym: for whom the lorde loveth/ hym he chasteneth: yee fo he scourgeth every fos nethat hereceaveth.

Onto the Debrues. fo. cccviij.

Myeshallendure chastnynge/god offereth hi filfe unto you as unto sonnes. What sone is the at whom the father chasteneth not? Afrebe not under correccion (where of all are part takers) then areve bestarof and not sonnes. Mozeover seynge we had fathers of oure flesshe which cors rected vs/and we gave the reverence: shall note we mocherather be in subjeccion unto the father of spretuall arftes and shall live? And they ves rely for a feave dayes / nurtred vs after their awnepleasure:but helearneth vs vntothat wh ich is proffitable that we myaht receave off his holines. Momanner learnynge forthe prefettys me femeth to be ioyeous but greveous:neverths elesse afterwarde it beyngeth the quyet frute off rightewesnes unto them which there in are erers crsed.

Metretch forthetherfore agayne the hodes who ich werelet doune/ad the weate fnees / ad feths at ye have strayght steppes onto youre fete lest eny haltige turne out of the waye: yee let hit ras ther be healed. Embrace peace with all men ad wholynes: with out the which no mã shall se the lorde. And sethat no mã be destitute of the grace of god lest envrote of bitternes sprige vppe and trouble: and therby many be defiled. That thes rebeno fornicator/or vnclene preson/as Flauwhich for one breakfast solde his right that bels onged unto hi ithat he was the eldest brother. Heknowehowethat afterwarde when that he wolde have inherited the bleffinge/hewas put by. Zis repetauncefounde no grace/no though he defyred that bleffynge with teares.

pp ig

Sorye are not come unto the moute that is to? uched ad onto burnige fyre / noz yet to myst ad darcines and tepest of wedder nether unto the sounde of a trope ad the vorce of wordes: which voyce they that herdeit will hed awaye that the comunicació finilde nor bespoten to the. for the ey were not able to aby de that which was spoke. Afabeast had touched the mountagne hitmus stehavebene stoned or thrust thorowe with a darte:even soterreble was the sight which apers ed. Moses sayde I feare and quate. But ye are come unto the mounte Sion/and to the citie off the livynge god the celestiall Jerusalem: and to an innumerable sight of angels ad vnto the cos gregació of the fyrit borne fones/which are was itten in heven/and to god the indge of all and to the spretes of Just and parfect men / and to Jes sus the mediator of the newe testament, ad to the Spryndlynge of bloud that speaketh better then the bloud of Abell.

they escaped not which refused hi that spake on erth: Mochemore shall we not escape the turs ne awaye fro hi that speaketh from heve: whose voyce then shuke the erth and nowe declareth sayinge: yet once more will I shake not the erth only but also heven. No dout that same that he sayth yet once more fignifieth the removinge a waye of those things which are shaken as off things which have ended their course: that the thigs which are not shake may eremayne. Where this which are not shake may eremayne. Where so well we have grace where you may estimate and gody feas

Onto the Debrues. So. ccepiiij.

ve. Sozoure god is consumynge fyre.

The.viij. Chapter.

Et brotherly love cotinue, be not forgetfull to bekyndeto straungers. For thereby has ve opvers receaved angels ito their houses vns wares. Remenber the that are i bodes even as though ye werebounde with the. Bemyndfull of the which are i adversitie / as re which are vet Tyourebodies. Let wedlocke behad i prycein all povntf/ad let the chaber be undefiled: for whore Fepers/ad advoutrars god willindge. Let yous recoversacion bewith out coveteousnes / ad be cotent with that ve have allredy. Sor he verely faid: I will not fayle the nether for fate the: that we may eboldly fave: The lorde is my helper and Twill nott feare what man doeth vnto me. Res meber the which have the overfight of you whs ich have declared unto you the worde of godicos sider the conversacion off their livinge/and cos unterfet their fayth.

Tesus Christresterdaye ad to daye ad the same cotinueth for ever. Be not carred hidder ad thy der with divers ad straungelearnynge. For it is a good thige that the hertebe stablished with grace ad not with meates which have not prosseted them that have had their pastyme in the. We have an anstre where they may enott eate which serve in the tabernacle. For the bodies of those beastes (whose bloud is brought into the holy place by the hie prest to pour gesine) are bos urnt with out the tetes. Therfore Jesus to sactif fre the peple with his awne bloud suffered with

pp ng

out the gate. Let vs goo forth therfore out of the tentes and suffer rebute with hi. For here have we no coting unge citie; but we sete a cite to come.

Forby hi offer wethe facrifice of laude all was yes to god: that is to save the frute of those lypps es which cofesse his name. To do goode ad to dis stributeforget not for with suche sacrifises god is pleased. O beyethe that have the oversight of you ad submit youre selves to the for they wats chefor youre soules even asthough they shulde geve a coptes for them: that they maye doit with ioye/ad not with grefe. For that is an unproffis tablethyngefor you. Prayefor vs. Wehavecos fibence be cause we have a good conscience in all thyngf/and despreto livehonestly. I desireyou therfore sommhat the moare haboudantly/the at yeso dothat I mave be restored to you quycly The god of peace that brought agayne fro des th ourelorde Jesus Christ the gret shepherde of theshepe/thozowethebloud of the everlastynge testament/makeyou parfet in all works/to do

whill the worlde endureth Amen.

Theseche you brethren suffre the wordes of ers hortació: for we have written unto you i seawe wordes. Anowe the brother Timothe whom we have sent from us with whom (yshe come shortly) I will se you. Salute the that have the oversight of you and all the saynctes. They off Italy salute you. Grace be with you all Amen.

his will and brynge to passe that what soever

yedo/mayebeaccepted in his fight/by the meas

nes of Jesus Christ. To who beprayse for ever

Ment from Italy by Tmotheus.

The pistle off US. James.

The fyrst Chapter.



Imes the servaunt
off God/and off the loade
Jesus Christ/sendeth gretyns
ge to the rä. trybes which are
stattered here and there. My
brethre/count it excedynge ione
when ye faule into divers tems
ptacions/remembrynge howe
that the tryinge off youre fayth
bringeth pacience: and let pages

ence have her parfect worke that ye maye be pas rfect and sounde that nothynge belackynge vns

to you.

hym are off God (which geveth to all men with outen doublenes ad casteth no man in the teth) and it shalbe geven hym: but let hym are in fays the and waver not. For he that douteth is lyte the waves off the see tost off the wynde and cas ried with violence. Tether let that man thynte that he shall receave eny thynge off God. I was verynge mynded man is vnstable in all his was ves.

beiseralted and thery chein that he is madelos

pp v

we. For even as the flower off the grasseshall he vannyshe awaye. The sonne is tysen with hear terand the grasse is widdered and his flower is faulen awaye and the beautic off the fassion off it is perisshed: even so shall the riche man perisshe in his aboundance.

on for when he is tryed he shall receave the cros une of lyfe which the lorde hath prepared for th

emthatlove hym.

Let no man saye when he is tempted that he is tempted of god: for god tempteth not vnto every the tempteth no mā: But every man is tepted drawne a waye and entysed of his awne cocupi scence. Then when lust hath coceaved / she bris geth forth synne ad synne when it is synnished bryngeth forthe deeth.

free not my deare brethren. Fvery good gys
free and every parfait gyft is from above and
commeth downe from the father off light with
whom is no variablenes nether is he chaunged
onto darknes. Of his awne will begat he vs wi
th the worde off lyfe that we shulde be the furst

ofhis creatures.

Swyfte to heare flowe to speake so flowe to was athe. For the wrathe off man worketh not that

which isrighteous before God.

cfuite off maliciousnes/ and receave with met, nes the worde that is grafted in you which is as ble to save your soules: 21nd sethat ye be doares of the worde and not heares only/ deceaving your

S. James

fo. ccepvi

teowne swes. For yffaman heare the worde and do it not he is lyte unto a man that beholds eth his boddyly face in a glasse. For as sone as he hath loted on hymsiste he goeth his wayer and hath immediatly forgotten what his fassis on was: but who soever loteth in the parfait las we off libertie and continueth therein (yf he bes not a forgettfull hearer but a doar off the wors te) he shalbe happiin his dede.

Refrayne not his tonge: but deceave his owne hes teethis mannes devocion is in vayne. Pure des vocion and undefiled before God the father/ is this: Tought the frendlesse and widdowes in their adversite and to kepe hym silfe unspotted

from the worlde.

The. ij. Chapter.

Rethre have not the fayth of our elozde Je sus Christ the lorde off glory in respecte off persons. Aff there come into your e company a man with a golden rynge/so in goodly aparrell so there come in also a povre man in vyle rayms ent / and ye have a respecte to hym that we are the gaye clothynge and saye unto hym: Sit thou here in a goode place: and saye unto the poure/stonde thou there or sit here under my fore stoles are ye not even parciall in your e selves/and has vesuoged after evyll thoughtes?

God chosen the pove off this worlde / which as reryche in fayth / and herres off the frugdom /

which he promysed to them that love hym? But ye have despised the poure. Are not the rych they which drawe you befs ore sudges? Do not they speake evyll of that gos

od namethat is called on overyou?

Teripture which sayth: Thou shalt love thynnene ghbour as thy sife yedo wele: but yf ye regarde one person moze then another ye commit synne and are rebufed off the sawe as transgressours. Whosever shall kepe the whole sawe ad yet fayle in one poynt he is gyltie in all. For the that sayde: Thou shalt not commit fornication says de also: thou shalt not kyll. Though thou shallt dono fornication yet yff thou kill thou arte a transgresser off the sawe. So speakeye ad so o as they that shalbe indged by the sawe off libers tie. For there shalbe indged by the sawe off libers tie. For there shalbe indged ment merciles to hym that she weth no mercy ad mercy reionseth agas ynst indgement:

What avayleth it my brethren/though a ma faye he hath fayth/when he hath no dedes? Ca fayth fave hym? Aff a brother or a sister be nas ted or destitute off dayly fode/and one of you say ye unto them: Departe in peace/God sende you warmnes and fode: not with stondynge ye geve them not tho thyngs which are nedfull to the bordy: what helpeth it them? Eve so fayth/y fithas

veno dedes is deed in hit filfe.

have dedes: Thewe me they fayth by thy dedes: and I will shewe the my fayth by my dedes. Bes levest though at there is one god. Thou does we

US. James.

fo.ccepvii

le. The devyls also beleve and tremble.

Milt thou vnderstonde o thou vayneman/ that fayth with out dedes is deed? Was not 215 braham ourefather instifved off his dedes whe he offered Asaachis sonne apon the aultre: Th ou sevst howethatfayth wroght in his dedes ad through the dedes was the fayth madeparfet. And the scripture was fulfilled which sayth: 216 braham beleved god / and it was reputed vnto hymforrightemesnes: and he was called the fre endeoff God. Resethen howethat off dedes a man is instified and nott off farth only . Lys Femysealso was not Raab the harlot instifyed when the receaved the messengers and sent the out a nother wave? For as the body with out the foreteis deed / eve fo fayth with out dedesis Deed.

The.iij. Chapter.

Remembrynge howethat weshall recease wethe more damnacion. For in many thyngs we synne all. Aff a man synne not in worde, he is a parfect man and able to tame all the body. Be is holde we put bittes into the horses mouthes the at they shulde obeyens, ad we turne about eall the body. Beholde also the shippes, which those ugh they be so gret, and are dryven off searce wides, yet are they turned a bout with a very smalle helme, whither soever the violence off the gose vernes woll: eve so the tonge is a littell member and bosteth grett thyngs.

Beholde howe gret a thynge a litell fre kyns

dleth/and the tonge is fyre/and a worlde off wie cfednes. Sois the tonge set among our emems bers/that it defileth the whole body/and setteth a fyreall that we have off nature/and is it silfe

fett afree even off hell.

All thenatures off beaftes and off byrdes and offferpentes/and thynges of the fee/armes Fed and tamed off the nature off man. But the tonge can nomantame. Atis an vnruely evyll full off deedly porson. Therwith blessewe God the father and therwith cursie we men which as remade unto the similitude off God. Out offos ne mought proceadeth blessynge and curfynge. My brethren these thynges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter alfo? Canthe fygge tree my brethren beare olive beries: other a vyne beare fygges? So can no fountavne geve bothe falt water and freshealso. Whoys wrfe and ends ned with learnynge amonge you? Lethym fbes wethewortfofhis good conversacion in metns es that ys coupled with wisdom.

Affye have bitter envyinge amonge you for stryfe in youre hertes rejoyce not: nether be ly as us agaynst the tructh. This wisdom descendeth not fro a bove: but is erthy and naturall ad divishe: For where envyinge and stryfe is there is unstablenes ad all maner of evyll worlf: but the wisdothat is from above is fust pure the peasable gentle and easy to be entreated full of mercy and good frutes with out ind gange and with out simulació: yee ad the frute of rightems es is somen in peace of the that tepe peace.

II S. James

ccepviij

The.iiij. Chapter.

Aom whence cometh warre and fightynge amonge you? come they not here hence? eve off youre volupteousnes that rayneth in yours members. Relust and have not. Reenvie and have indignation and cannot come by it. Resis ght and warre and have not be cause ye are not Reareand have not be cause ye are any se for to consume it apo yours volupteousnes. Read voutrars and wemen that breke matrimonie: knoweye not howe that the frendshippe off the worlde is enmitted god warde? Whosever with a frende of the worlde is made the enemie of god. Doye suppose that the scripture sayth ivas yne: The sprete that dwelleth in you sustend ever contrary to envie; but geveth more grace.

Bubmit youre selves to god and resist the de well ad he will five fro vou. Drawe neve to god/ and he will drawe neveto you. Clense youre hons des vesvnners /and pourdae voure hertes ve wa vervnaemynded. Suffre affliccions: sozoweve and wepe. Letyoure laughter be turned to mors invade and voureiove to heavnes. Cast doune poure selves before the lorde ad he shall lift you pppe. Backbyte not one another brethren . Ze that backbyteth bys brother/and he that indges th his brother backbyteth the lawe ad indaeth the lawe: but and vf thou indae the lawe / thou artnotanobserver of the lawe: but a iudge. The reis one lawe dever/which is able to fave ad to diftopre. what art thou that indgest another ma Motonoweyethat fare: todaye ad to morowe

Thevulleof

let vs go into soche a citie and cotinue there a yes are and beyer and fell and wynne: and yet cans nottell what shall happen to mozowe. Sozwhs atthiaeis yourelyfe? hit is eve a vapoure that apereth for a lytell tyme and then vanyiheth awave: for that re ought to save: vff the lorde will and yf welive let vs do this or thatt. Butt nome ye reioyce in youre bostynges. All socheres joyfyngeisevyll. Therforeto hymthat knowes th home to do good / and doth it not /it is fyns ne.

The.v. Chapter.

to to noweye Rychemen. Wepe/and howe le on your ewretchednes that shall come as pon you. Youreryches is corrupte/youregars mentfare motheaten. Loure golde and youre silver are cantred / and the rust off them shalbe a witnes onto you and shalleate youre fleshe asit werefrre. De have heaped treasure togeds der in voure last daves: Beholde the hyer off the laboures which have reped doune youre feldes (which hver is of you fept bacte by fraude) crys eth: and the cryes off them which have reped as reintred into the eares off the lorde off Sabaos th. Rehavelived in pleasure on the erth and in wantannes. Dehavenory Med youre hertes/ as in a daye off flaughter. De have condemps ned and have filled the insterad he hath notres fisted vou.

Bepacient therfore brethren vnto the coms mynge of the lorde. Beholde the husbandeman wayteth for the precious frute off the erth and

DfG. James. fo. cccviv.

hath longe pacience there vppon/vntill hereces avethe verly and the latter rayne. Beyealfo pas cient therfore / and fettle youre hertes / for the commynge off the lorde draweth neve. Grodge not one agaynst another brethren lest ye bedas moned. Beholde the judge stondeth beforethe Doze. Tate (mybrethren) the prophett foran enfaple of sufferynge adversitie ad oflongepas cience/which svate in the name of the lorde. Bes holde we counte them happy which endure. De haveherde of the pacience of Job and have ins owen what ende the lorde made for the lorde is

very pitifull and mercifull.

Butt above all thynaf my brethren / sweare not/nether by heven/nether by erth/nether by eny wother othe. Let youre sayinge be ve ve nas penaye:lest ye faule into pocrysy. As there env amongevouthatis evyllvered? let hym prave. We there eny man a monge you that is mery let hym synge pfalmes. As there eny man deseased amongeyou? Letthymcall for the seniours off the congregacion adlett them prave over hym/ and anounte hym with onle in the name offthe lorde: and the prayer off fayth shall save the fice and the lorde shall rayse hym opper and yf he have committed synnes they shalbe forgeve bym.

In Knowledge youre fautes one to another: and praye one for another / that ye maye be bealed. The prayer off a ryghteous man avayleth mos the vfit be ferveut. Zelias was a manin dauns gerto tribulacion as we are / and he prayed in his prayer that it myght not rayne: and itrays

ned nott on the erth by the space off thre yeares and stremonethes. And agayne he prayed/and the heve gave rayne/aotheerth brought forth ber frute.

cand another convert hym/lett the same knowe/
that the whych converted the synner from
goynge astrayeout of his wave/shall
save a soule from deeth/and sys
all hyde the multitude off
synnes.

The ende of the pistle off Saynct James.

The pistle offsanct

Odas the servaunt
of Jesus Christ/thebroths
er off James / To them which
are called and sanctified in god
the father/and preserved i Che
rist Jesus. Mercy unto you/
ad peace ad love be multiplied.
Beloved / when J gave all
diligence to write unto you off
the comen health: itt was nede
full for me to wryte unto you/

toerhorteyou/that ye shulde continually labos preinthe fayth/ which was once geven unto the OfS.Judas. Fo. cccpp:

saynctes. For there are certayne craftely crept i/ of which it was writte aforetyme unto soche ius dgemet. They are ungodly/and turne the grace of our elorde God unto wantannes/And denye God the only lorde/and our elorde Jesus Chsrist.

unce/for as moche as ye once ënowethis/howe that the lorde (after that the had delivered the people out of Egipt) destroyed the which afters warde beleved not: The angels also which kept not their fyrst estate: but lefte their owne habis tacion/he hath reserved severlastynge chaynes vnder darënes vnto the sudgement of the greate daye. even as 30dom/and Gomoz/and the citis es aboute them (which in lyke maner desiled the selves/with fornicació/and folowed straunge selshe) are set forth for an ensample/and suffre the vengeaunce of eternall syre. Lykwysethese dremers desyle the selshe/despyse rulars/and speake evyll of them that are in auctoritie.

Agaist the devyll ad disputed about the body of Moses) durst nott geveraylynge sentence butt sayde: The lorde rebute the. Butt these speakees vyll of those thigs which they knowe not. In tho thyngs which they knowe naturally (as beastes which are with out reason) they corrupte them selves. Wo be unto them for they have followed the waye of Cayn and are spylt in the erroure of Balam for lukers sake and are caste a waye in the treason of Core.

These are spottes which of youre kidnes feast

Theepistle

togedder/with out feare/fedynge them selves. Cloudes they are with outewater/caried about off wyndes: Trees rotten in authum/vnfruts sull/twyse deed/and plucked vppe by the rotes. They are the ragynge waves off the see/fomyns ge out their awne shame. They are wand rynge starres/to whom is reserved the myst of darcks ness for ever.

fore of suche saying: Beholde-the lorde shall cos me with thousand of saynts to geve sudgement agaynst all men and to rebute all that are vns godly amonge them of all their vngodly dedes which they have vngodly comitted ad of all the eir cruell speatyngs which vngodly sinners has

vespoten agaynst bym.

These are murmurers complayners males ynge after their awne lustes whose muthes spe eakeproude thyngs. They have men in greate reverence be cause off avauntage. But ye derly beloved remember the wordes which were spossen before off the Apostles off our lorde Jesus Christ howethat they tolde you that there she use be begylers in the last tyme which shulde walke after their ownern godly lustes. These as remakers off sectes naturall havynge no spresse.

youremost wholy fayth, prayinge in the wholy goost, and kepe youre selves in the love of God, lokinge for the mercy of our elorde Jesus Christ, puto eternall lyse. And have compassion on so me/separatynge them: Adwother save with sea

Interpullynge them out of the fyre and hate the fylthy vesture of the stessible.

Onto hym that is able to kepe you that ye faule not and to present you fautlessebes fore the presence off hys glory with ione that ys to save to God oure save out why the only ys where be glory mas iestic dominio.

Ad power nowe and for ever Amen.

The revelacion off

sanct Ihon the devine.

The fyrit Chapter.



The revelació of Jesus Christe, which god gave unto his sorto shewe unto his serus aunts thyngs which muste she orthe come to passe. And he sent and shewed by hys angell uns to hys servaunt Jhon, whych bare recorde off the worde off god, and off the testimony off resus Thriste, ad of all thyns

god/and offthe testimony off Jesus Christe/ad of all thyns gfthathe sawe. Zappy is hethat redith/ad the ey that heare the wordes of the prophesy ad tes pethoo thyngs which are writte therin. For the

tymeis at honde.

cebewith you ad peace / from hym which is / ad which was / and which is to come: and from the vi. speets which are present before his trone / ad from Jesus Christ which is a fayhtfull witnes / and fyrst begotten of the deed: ad lorde over the kyngs of the erth. Onto hym that loved vs and wesshed vs from our synnes in his awne bloud ad made vs kyngs and prestes vnto god his fas ther / be glory / and dominion / for ever more amen. Beholde he commeth with cloudes / and alleges shall se hym: adthey also which peersed

IIII IfS. Jhon. Fo. cccypij.

hi. And all kynredf of the erth shall wayle. even so amen. Jam Alpha and O mega/the begys nyge ad the endinge/sayth the lorde almyghty/which is and which was and which is to come.

Indian youre brother and companyon itribus lacion and in the kyngdom and pacience whi ich is in Jesu Christe was itheyle of Pathmos for the worde of god and for the witnessynge of Jesu Christe. I was in the sprete on a sondaye and herde behynde me a gret voyce as itthad bene of a trompe sayinge: I am Alpha ad O mes gathefyrst and the laste. That thou seiste write in a boke and sende hit unto the congregacions which are i Asia unto Ephesus ad unto Smys rna and unto Pargamos and unto Thiatira and unto Sardis and unto Philadelphia and unto Laodicia.

me. And when I was turned: I sawe vij. golden cadelstyct? Ad in the myddf of the candelstyct? one lyte unto the sone of ma clothed with a lyns nen garmet downe to the ground and gyrd abos ute the pappes with a golden gyrdle. Lis heed and his heares were whyte as whyte woll as snowe: ad his eyes were as a flame of fyre: ad his fetelyte unto brasse as though they brent i a fornace: and his voyce as the sounde of many waters. And he had i his right hode vij. starres. And out of his mough went a two edged swee arde. And his face shone even as the sunne i his strengthe.

as deed. And he layde hys ryght honde apo me/

Cq uq

fayingevntome: fearenot. Jam the fyrst and the laste and amalyve and was deed. And bes holde Jam alyve for ever more and have the kayes off hell and off deeth. Wrytetherfore the thynges which thou haste sene and the things which shalbe sulfils led here after and the misterioff the vis. starres which thou sawest in my ryght honde and the vis. golden candelstift. The vis. starres are the angell off the vis. congregations: And the vis. candlestiff which thou sawest are the vis. candlestiff which thou sawest are the vis. candlestiff which thou sawest are the vis. cons gregations.

The seconde Chapter.

Tto the angell off the congregacion off 生 phesus wryte: These thynas sayth bethat holdeth the vii. starres in his ryght honde/and walketh in the myddes of the vij. golden candles Avcff. Tenowethy workfrand thy labour and the pacience and howe thou cannest not forbes arethem which are evell: and examined ft them which save they are Apostles and are nott: and hast founde them lyars. and haste suffered and hast pacience: and for my names safe hast las bozed and hast nott faynted. Meverthelesse 3 havesumwhat agaynst the forthou haste lefte thy fyrstlove. Remember therfore from whence thou art fallen and repent ad do the fyrst wors Fes. Orelles Jwell come unto the fortly and will remove thy candlesty feout of his place/ers ceptethou repent. Butt this thou haste be cause thou haste hated the dedes off the Vicolaitans/ which dedf Jalso hate. Lett hi that hath eares

UDfS.Jhon

fo.cccppfij

heare/what the sprete sayth unto the congregas cions. To hym that overcommeth/wyll I geve to eate off the tree of lyfe/which is in the myddes

offtheparadice off God.

And unto the angell off the congregacion off Smyrna wryte: Thesethyngs sayth he that is furth and the laste, which was deed and is alive. If nowe thy world and tribulacion and povers tie, but thou artry he: And I know the blaspes my off them which e call them selves sewes ad ar not: but are the congregació of satha. Feare nos ne off thou thyngs which thou shalt soffre. Behs olde, the devyll shall caste off you into presonto tempte you, and ye shall have tribulacion. r. dayes. Be faythfull unto the deeth and I wyll geve the a croune off lyfe. Let hym that hathes aris heare, what the sprete sayth to the congres gacions: Sethat overcommeth shall not be hus ree off the seconde deeth.

Ind to the angell of the congregacion in pes rgamos wryte: This sayth he which hath the sh arpe swearde with two edges. I knowe thy wos res ad where thow dwelleste evyn where Saths ans seateys and thou kepeste my name ad hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes off myne, which was sis ayne among you where sathan dwelleth. Butt Thave a fewe thigh agaynst the that thou hast there they that mayntayne the doctrone off Balam which taught in balake to put occasion off syn before the chylderne off Israhell thatt they shuld eate off meate dedicat unto youles, and to commyt fornicacion. Even so haste thou

Oar

them that may ntay nethe doctry ne off the Licos laytans/which thynge I hate. But repent or els les I will come unto the shortly and will fyght agaynste them with the swear de of my mought. Lett hym that hathe ares heare what the sprete sayth unto the congregacios: To hym that over commeth will I geve to eatem and that is hyd. and will geve hym a whyte stone/and in the store nea new name wrytten/which no man knows eth/savinge hethat receaveth hit.

2(nd onto the andell off the condredecion off Theatira write: This fayth the sonne of god/ws hich hat his eves lyte onto a flame offyre whose fete arelyfebrasse: I knowethy works and thy love/service/and farabt/and vaciece/and the dedes / which are move at the laste then att the fyrste: Notwithstondinge I have a feawethyns gf agaynstethe that thou sofferest that woman Jesabell-which called her sylfe a prophetes to te ache and to deceave my servaunts to matethem commyt fornicacion/ ad to eate meat? offered vs ppe vnto ydollf. And I gave her space to revent off her fornicacion and the repented not. Behol de I will caste her into a beed/and them that cos myt fornicacion with her into aret adversite/ers cepte they repent of their deades. And will Evll her dildren with deeth. And all the congreggeis onsshallknowethat I ambe which searcheth the revnes ad hertes. And I will geve unto eves ry one of you accordynge onto your eworth.

Onto you I saye / and vnto other of them off Thiatyra as many as have nott this lernynge / and which have not knowen the depnes of Sats

of S. Jhon

So. cccppiiij

an (as they fage) I will put apon you none oth er burthe but that which ye have alreddy. Sols de fast tyll I come and who soever overcommes th and kepeth my works onto the ende to hyme will I geve power over nacios and he shall rus le them with a rodde of yeron: and as the vessels off a potter shall he breake them ho shevers. Evyn as I receaved off my father. And I will geve hithe morninge starre. Let hym that has the ares heare what the sprete say th to the congiregacions.

The .iij. Chapter.

Manufaction of the congregas cion of Sardis: this fayth he that hath the sprete of god / and the vij. starres. I knowe thy workf/thouhasteanamethatthoulyveste/and thou are deed. Be awake and strengthethethen gf which remayne that are redy to deve. Soz 3 have not foundethy wortf perfaycte before god Remember therfore howe thou haft receaved and hearde/ad holdefaste/and repent. Afthou shalt not watche 7 wyll come on the as a thefer and thou shalt not knowe what houre I well co? me aponthe. Thou hafte a feawe names in Sa rdis which have not defyled their garmentes, and they shall walke with me in whyte for they are worthy. Bethat overcommeth shalbe clos thed in whyte araye and I will not put out his name out of the bote of lyfe and I will confesse his name before my father/ad before his agellfe fayth onto the congregacions.

This sayth he that is holy and true which hath the kaye off David: which openyth and noman shutteth and shutteth and no man openeth. I knowethy works. Beholde I have set before the an open two e and no man can shutt hit for the ou haste a lyttell strengthe and haste kepemp saying and haste not denyed my name. Behold de. I put them of the congregacion of Sathan which call themselves Jewes and are not butt do lye. Beholde. I will make them that they she all come and worshippe before thy fete: and she all knowe that Thave loved the.

cience/and I wyll kepe the from the houre of tes ptacion/which will come apo all the worlde/to tempte them that dwell apon the erth. Beholde I come shortly. Solde that which thou haste/that no mantake awaye thy croune. Sym that overcommeth will I make a pyllar in the teple off my God/and he shall goo no more oute. And I will wryt apon hym/the name off my god/ad the name off the cite off my god/newe Jerusale/which cometh downe oute of hevyn from my god and I will wryte apon hym my newe name. Let hym that hatheares/heare what the sprete says th vnto the congregacions.

ich is in Laodicia wryte: This sayth (amen) the faythfull and true witnes the begynnynge off the creatures off God. I knowe thy works that

erecolde or hotte. So then because thou arte bis twene bothe/ and nether colde ner hott/I will spew the oute of my mought: because thou sayst thou arteriche ad incressed with good of/ and has ste nede off nothinge/ ad knowest nothowe thou arte wretched and miserable/povze/blynde/ and nakyd. I consell the to bye off me golde trys ed in the syre/that thou may ste be riche: ad whis teraymet/that thou may ste be clothed/that thy sylthy nakednes do not apiere: ad anoynt thy ne eyes with eyes alve/that thou may ste se.

Befervent therfore and repent. Beholde Isto de at the doore and knocke. Affeny ma heare my voice ad opyn the doze/I will come in vnto hym and will suppe with hym/and he with me. To hym that overcommeth will I gravnte to sytt with me in my seate/evyn as Jovercam ad has ve sytten with my father/in his seate. Lett hym that haheares heare what the sprete sayth vnto

the congregacions.

The. iiij. Chapter.

Ster this Iloked/and beholde a dorewas opene in heven/and the fyrste voyce which I harde/was as hit were of a trompet talkinge with me/which said:come uppe hydder/and I will shewe the thyngs which muste be fulfyllyd here after. And immediatly I was in the sprete, and beholde/a seate was put in heven and won sat on the seate. And he that sat was to loke apon lyke unto a taspar stone/ and a sardyne stone:

And there was a rayne boll aboute the feate/ to loke apon lykevnto an emeralde. And aboute the feate were rriiff. featf. 2Ind I sawe on the fes ates. rriif. feniours syttinge clothed in whyte raymet/ad had on their heddes crounes of gold. Ind out of the scateproceded lightnydes and thoundryngf ad voices : ad there wer vif. lams pes offfre byrnige before the feate which are the vif. sprettf off God. And before the seate the ere mas a see off alasse lyte unto cristall and in the myddes of the feate and rounde aboute the feate wer iif. bieftes full offeyes before and bes bynde. And the fyrste biest was lyte a lion the Tecondebiest lyte a caulfe/ and the thyrde bieste had a face as aman and the fourthe biefte was lyke a flyinge egle. And the iif. bieftes had eche one off them vi. wynges about hym and they were full offeyes within. And they had noo refte Dave nether nyght sayinge: holy/holy/holy/ lordegod almyghty/which was/andis/andis to come.

21nd when those beestes gave glory and hos nour and thanks to hym that sat on the seate/ws hich levith ever more/the rriif. seniours fell do une before the trone/before hym that sat on the trone/and worshipped hym that levith ever/and caste their crounes before the trone sayinge: thou arte worthy lorde to receave glory/and ho noure/and power for thou haste created all this gs/and for thy wyllis sake they are/and were created.

The. v. Chapter

IIIIfS. Ihon. Foccepyy

at sat in the trone, a bote written with in and on the backside, seally d with vij. seales. And I sawe a stronge angell which cryed with a lous de voyce: Who is worthy to open the bote, and to loose the seales theroff. And no man in hevyn ner in erth, nether vnder the erth, was able to open the bote, nether to lote thereon. And I we premode, be cause, no man was sounde wors thy to open, and to rede the bote, nether to lote thereon.

And one off the seniours sayde unto me; wepe not: Beholde a lion bein ge off the tribe off Jus da/ the rott off Dauid/hath obtayned to open the bote/and to lose the un, seales theroff. And I behelde/and low/in the myddf of the seate/ad off the un, biestes/and in the myddf off the senis ours/stode a lambe as though he had bene tyls led/which had un, hornes and un, eyes/which are the speetrs off God/sent into all the worlde. And he cam and tote the bote oute off the right honde of hym that sate apon the seate.

Ites and priif. seniours fell doune before the las mbe / havynge harpes and golden vialles full off odoures / which are the prayers off saynets and they songe a newe songe saynge: thou art ws orthy to take the boke and to open the seales thes ros for thou waste kylled and haste redemed vs by thy bloud out off allkynredds and tonges / ad people and nacions and haste made vs vnto oure god kyngs and prest and we spall raygne out beeth.

And Ibehelde and Iherd the voyce off mas ny angylles about the trone ad about the bieft es and the seniours and Iherde thousand the oulandes saying e with a lowde voyce: Worthy is the lambe that was filled to receave power and riches and wisdom ad strenghte and hos nour and gloty and blyssinge. And all creaturs es which are in heven and on the erth and vns der the erth and in the see ad all that are in the herd I sayinge: blyssinge honour glozy and pos wer be vnto hym that sytteth apon the seate and vnto the lambe for ever more. And the, iif, biestes sayd: amen. And the spiif, seniours fell apon their faces and worshypped hym that lys veth for ever more.

The.vj. Chapter.

the scales and I herde one of the ting, biest saye as hit wer the noyse off thomber come and se. And I sawe and beholde there was a whyte horse and he that sat on hymhad a bowe and a croune was gevyn unto hym and he went fors the conqueringe and forto overcome. And when he opened the seconde scale I herde the seconde bieste saye: come and se. And there went out ans other horse that was red and power was geve to hym that sattethere on to take peace from the euth and that they shulde kyll one another, and there was geven unto hyma grets wearde.

Dethethyrde bieste save:come and se. And Thes belde and loo a blacke hors: and bethat sate on

IIfS. Ihon. Fo. cccppvij.

hym/had a payre of balances in hishonde. And Therd a voyce in the myddes off the iii, bestes saye: a measure of whete for a peny and ii. mes asures of barly for a peny: and oyle and wyne se thou hurtenot.

Bethe voyce of the fourthe beste save: come and se. And Jloted. and beholde a grene horsse sad his name that satt on hym was deeth and hell followed after hym and power was geven unto them over the fourthe parte off the erth to fyll with swearde and with honger ad with deeth

that cometh of vermen of the erth.

Ind when he opened the fyfte seale/Isawe under the austre/the soules of the that were kyls led for the worde of God/and for the testymony which they had ad they cryed with a lawde vos yee sayinge: Sowe longe tariest thou lorde holy ad true/to indge ad to avenge our bloud on the em that dwell o the erth? And longe whyte gars ment wer geven unto every one off them. And hit was sayde unto them that they shulde reste for a lyttle seaso untyll the nomber off their felos wes, and brethren, and of them that shulde be kylled as they were were fulfylled.

and lo there was a grett erthquate and the first feale, and loo there was a grett erthquate and the funs ne was as blacte as sacte clothe made of heare. and the mone wered even as bloud, and the stas rees of heven fell unto the erth even as a fygge tree castith from her her fyggs when she is shas ten off a myghty wynde. Ind heven vanyshed awaye as a scroll when bitt is rolled togedor.

Xr

Und all mountayns and yles were moved our te of their places. Ind the fyngf of the erth and the grett men and the rydnemen and the chefe captaynes and the myghty men ad every bod man and every free man hyd them selves i der nes and in roct of the hylles and sayde to the hylles and roct sellence off the hylles and hyde vs from the presence off hym that sytteth on the seate ad from the wrath of the lambe for the grete days off hys wrath ys come 2 and who can endure hit.

The vij. Chapter.

the iii, corners of the erth/holdynge the iiii wyndf off the erth/that the wyndes shulde note blowe on the erthe/nether on the see/nether on eny tree. And I sawe another angell ascende fro the rysynge of the sunne/which had the seale off the lyvynge god/and he cryed with a loude voys teto the iii angell (to whom power was geven to hurt the erth and the see) saying: Surt not the erth nether the see/nether the trees/tyll I have sealed the servaunts of our e god in their for heds des.

aled/ad therewere sealed C. and rling. 217. of all the trybes of the chyldre of Israhell. Of the trys be of Juda were sealed rig. 217. Of the trybe of Rube were sealed rig. 217. Of the trybe of Bad were sealed rig. 217. Of the trybe of Gad were sealed rig. 217. Of the trybe of Gad were sealed rig. 217. Of the trybe of Isser were sealed rig. 217. Of the trybe of Isser were sealed rig. 217. Of the trybe of Isser were sealed rig. 217. Of the trybe of Islen were sealed rig. 217. Of the trybe of Islen were

DfS. Jhon. fo. cccppviis.

fealed rif M. Of the trybe of Symeon were sealed rif. Lori M. Of the trybe of Levy were sealed rif. M. Of the trybe of Jacar were sealed rif. Of the trybe of Jabulon were sealed rif. M. Off the trybe of Joseph were sealed rif. M. Off the trybe of Beniamyn were sealed rif thowsande.

Metribe of Beniamyn were sealed rif thowsande.

Mitter this Jbehelde and loagret multitude.

(which noman culdenombre) offall nacious/ and people/and tonge/stode before the seate/ and before the lambe/clothed with longe whyte garmentes/ad palmes in there hondes/ad cryed with a lowde voyce/saynge: Belth beto hym the at syttith apon the seate of our egod/ad unto the lambe. And all the angells stode in the compace of the seate/and off the seniours/and off the tis. bestes/ad fel before the seat of their faces/ad wors hipped god/sayinge/amen: Blessynge ad glos ry/wisdom and thanks/and honour/ad power ad my ght/be unto our god/for ever more ame.

pnto meiwhat are these which are arayed i long ge whyte garments and whence cam they: And Isavde vnto hym: lorde thou wottest. And he sayde vnto meithese are they which cam oute off gret tribulation and made their garments large ad made them whyte in the bloud of the lamp be: therfore are they in the presence off the seate off God and serve hym daye and nyght in hym temple and he that sytteth in the seate will dwe ellamonge them. They shall honger no more nether thyrst nether shall the sunnelyght on the em/nether eny heate: Sor the lambe whych po in the myddes off the seate shall fedethem.

Xr q

and shall ledde them unto fountaunes of lyvyng gewater/and god shall wyppe awaye all teares from their eyes.

The.viij.Chapter.

there was silence in heven aboute the spas ce of halfe an houre. And I sawe angell? Stonds inge before god, and to the were geve vis. troms petts. And another angell cam and stode before the aultre havinge a golde senser, and moche of odours was geve vnto hym, that he shulde offre of the prayers of all saynetes apon the golde aus tree, which was before the seate. And the sinote of the odoures which cam off the prayers off all saynets as four of the ans gells honde. And the angell to tethe senser and fylled hit with syre of the aultre and caste hit ins to the erth, and voyces were made, and thonds ryngs, and lightnyngs, and erth quate.

pettfprepared the selves to blowe. The sprit ans gell blewe and there was made hayle and spre which were myngled with bloud and they were caste it othe erth: ad the thryd parte of trees was burnt ad all grene grasse was brett ad the secode angell blewe: ad as hit were a grett mountayne: brynnynge wyth fyre was caste in to the see and the thyrde parte of the sectourned to bloud and the thyrde parte of the sectourned to bloud and the thyrde parte of the creatures which had lyse dved and the thyrde parte of the creatures which had lyse dved and the thyrde part off shyppes were destroyed.

And the thyrde angell blewe and ther fell is

Df sanct Ihon. So. cccyviv.

grett ftarre from heven burnynge as hit wera lamper and hit fell into the thyrdeparte off the ryvers/and into fountaynes of waters/and the name of the starre is called wormwood. Ind the thredevart was turned to wormwod. And mas ny dyed off the waters be cause they were made bytter. And the fourthe angell blew/and the the proeparte of the funne was smytten and theths vrdeparte offthemone and the thyrde part off Narres: so that the thyrde parte of the was ders eined. And the daye was fnivtten that the thyrs Depart of hit shulde not shyne, and lyfe wyse the nyght. And I behelde and herd an angell flyins gethorowethe myddes of heven / savinge with alowdevorce: Woo Woo to the inhabiters off the erth because of the vorces to come of the tros mpeoftheig.angels which were yet to blowe.

The.iv. Chapter.

to hi was geven the fave of the bottomlesse pytt/ And he opened the botomlesse pytt/ and there as rose the smoke of a greet fornace. And the summe/ ad the aver wer darkned by the reason of the sms of eof the pytt. And there cam out off the smoke locustes upon the erth: And unto the was geven power as the scorpions of the erth have power. And hit was sayde unto them that they shulde not hurt the grasse off the erth: nether eny grene thinge: nether eny tree; but only those men which have not the scale in their forhed? and to them was comanded that they shulde not full the but

that they shulde be vered v monethes/and their payne was as the payne that cometh off a scors pronowhen he hath stonge a man. And in those dayes shall men sere deeth/and shall nott fynde tyt shall desyre to deye/and deeth shall flye fro

them.

2nd the similitude off the locustes was lyte Tonto horses prepared onto battayll and on the eir heddes were as hit were crownes / lyke vnto golde. ad their faces were as hit had bene the fas ces of men. Und they had heares as the heares of wemen. And their tethe were as the tethe off Ivons. And they had habbergions / as hit were habberaions offveron. And the sounde off their wyngf/was as the founde of charettf whe mas my horses runnetogedder to battayle. And they had tayles lyfe unto scorpions and there were Anges in their tayles. And their power was to hurtmen v. monethes. And they had a fynge os ver them which is the angell of the bottomlesse pytt/whose name in the hebrew tonge / is Abas don: but in the greke tonge/Apollion/that ys to saye a destroyer. Won woo is past and beholde two wooes come after this.

from the ii g corners of the golden aultre/which is before god/farigto the firte angell which had the tromp: Loofe the iii. angell? which are bos unde i the grett ryver Lufrates. And the iii. ans gell? were loofed which wer prepared for an hos nre/for a daye/for a moneth/and for a yeare/for to flee the thyrde part off men. And the noms tre of hor sine of warre/were twenty tymes profine of warre/were twenty tymes profined the nombre of them. And thus I

Of sanct Ihon. Fo. eccepy.

Sawethe horfes in a vision and them that fate on them inavvnae fyry habbergions of a Jaconet coloure and orymitony, and the heeddes of the borfes were as the heeddes of lyons. 2nd out of their mouthes went forth fyre and Imore ad bas vmstone. Und of thefeig was the thurde parte of men Eylled thatisto faye of fyre fmote ad brymstone which proceded out of the mouthes of them: for their power was in their mouthes and in their tayles: for their tayles were lyfe vns to serventf and had heddes and with the they byd hurtt: And the remnaunt off the men which were nor fylled by these place repeted not of the dedes of their hondes that they shulde not work Thyppe depyls and ymages off golde and fyls per/and braffe/and stone and of woode/which nether ca fe/nether heare/nether goo. Alfothey repented not of their murther ad of their forcery nether of their formicacio nether of their thefte.

The.v. Chapter.

poune from heven/clothed with a cloude/ and therapne boll apon his heed. And hys face as hit were the sunne/ and his fete as hytt were pyllars of fyre/And he had in his honde alytell bote opyniad he put his ryght fote apon the see/ and his lyste fote on the erth. And cryed with a lowde voyce/as when a lyon roreth. And when be had cryed / seven thondres spate their voys ces. And when the vij. thondres had spote thes ir voyces/Iwas about to wryte. And I hers dea voyce from heven sayinge vnto me marke tho thyngf which the vij. thondres spake/and

write them not.

Jame the angell which Jame stonde apon the see and apon the erth/ly steppehis hode to hes ven and swore by hym that liveth for ever mos re which created heven and the thynges that ther in are and the see and the thyngs which the erin are: that there shulde be no lenger tyme: but in the dayes of the royce of the seventhe angell when he shalbegan to blowe; eve the mistery off god shalbe fulfilled as he preached by his sers

vauntithe prophetti.

afe unto me agayne and sayde: goo and take the boke whych yo open in the honde off the angell which stondeth apont the see and apont the erth, and I went unto the angell and sayde to hymic geve me the boke, and he sayd unto me: take hit and eate it uppe ad hit shall make thy belly byts tre but thit shalbe in thy mouth as swete as hos ny. Ad I toke the boke out of his hode ad ate it up ad hit was i my mouth as swete as hony ad as sone as I had eaten it my belly was bytter. And he sayde unto met thou muste prophesy ags anne among the people and nacions and tone Bi and to many kyngs.

The.vj. Chapter.

To then was geven me a rede lyke vnto a rodd/and hit was sayd unto me: Ryse and metetheteple of god/ad the aultre/ and the that worshippe therin/ and the quyre which is with

fo.cccpppj

in the temple cast oute and metehit not: for hit is grown unto the gentyles and the holy cite she all they treade under foterly. monethes. 21nd I will group ower unto my two wythesses and the ey shall prophesy M. yc. and k. dayes clothed in sact cloth. These are two olyve trees ad two candlestyches stondinge before the god off the erth.

And if eny man will hurtt the fyre shall prosecte out off their mouthes and consume their enmyes. And iff eny man will hurt the this wy se must be be tylled. These have power to shut heven that hit rayne not in the dayes off their prophhesyinge: and have power over waters to turn ethem to bloud and to smyte the exth wis thalmaner plages as often as they will.

ny/the beste that ca oute of the bottomlesse pytt shall make warre agaynst them: and shall over come ad kyll them. And their boddyes shall lye in the stretes off the greate cite/which sprytually is called Jodom and Egypte/where oure lorde was crucifyed. And they off the people and kyns redes/and tonges/and they off the nacions/she all setheir bodyes in dayes and an hausse/and shall not suffre their boddyes to be put i graves. And they that dwell apon the erth/shall reioyce over them and be glad/and shall send gystes wo to another: for these two prophettes vered them that dwell on the erth.

Ind aftreif. dayes and an halffethe sprete off lyfefrom god entred into them. And they stode pppe apon their fete: and grett feare cam apon

Ar v

them which sawethem. And they herde a grett voyce from heven saying unto them: Come ups pehydder. And they ascended uppe into heven in a cloude and their enmyes sawe them. And the same hours was there a grett erth quake sao the tenthe parte off the cite fell ad in the erth quake ake were slayne names of men seven 171, and the

remnauntwere feared / and gave glory to God off heven. . The seconde woo is past / and behols

De the they o woo woll come anon.

and the seventhe angel blewe and there wes re made grett voyces in heven sayinge: the fyns gooms off this worlde are oure lordes and his christs/and he shall ravane for ever more. 2(nd the rriif. seniours/which syt before god on their seates/fell apontheir faces/ad worshipped god sayingerme geve the thankflorde God omnipos tent: which arte and wast and arte to come for thou haste receaved thy grett myght fo hast ras paned. And then acions were anary and thy ws rath is come and the tyme of the deed that thou Shuldest indgethem: and shuldest geve rewarde untothey servauntes prophetts and saynctes/ and to them that fearethy name smale and grett and shuldest destroye them y which destroye the erth. And the temple of God was openyd in hes ven / and there was sene in his temple / the arte of his testament: and there folowed lyghtnygf/ and voyces / and thondrynges and erth quates and mochehayle.

The.vij.Chapter.

Of S. Jhon fo

fo. cccpppij

27d there appered a gret wonder in heven. 2 woman clothed with the sunne and the mone under her fete, and apon her heed a crous ne off rij. starres. And she was with dylde and cryed travallinge in byrth, and payned redy to be delyvered. And there appered another wons der in heven, and beholde a grett red diagon, havinge vij, heddes, and ten hornes, and ses ven crounes on his heddes; and his tayle drs ne the thyrde parte of the starres, and cast them to the erth.

Ind the dragon stode before the woman whs ich was reddy to be dely vred: forto devoure her chylde as sone as hitt were borne. And she bre ought forth a man chylde/which shulderule all nacions with a rodde off veron. And her sonne was taken uppe unto God/ and to his seate. Und the woma seed into wyldernes/where she had a place/prepared off God/that they shuls

De fede her there M. and proj. dayes.

Mand there was grett battayll in heven / Mis

chael and his angelles fought with the dragon and the dragon fought and his angelles / and prevaylled not: nether was their place founds eny more in heven. Und the grett dragon / that olde serpent called the devyll and Sathanas / Was cast out, which desceaveth all the worlde / And hewas cast into the erth / and his angelles

were cast out also.

is now emade helth ad strengthe and the Fyngs dom of our God and the power of his Christ:

For heis cast doune which accused them before god days and nyght: And they overcam hym by the bloude off the lambe and by the words off their testimony and they loved not their lys wes unto the deeth. Therfore reioyce hevens ad ye that dwell in them. Woo to the inhabiters off the exthand of the see: for the devyll is come dos une unto you which hath grett wrath be cause he knoweth that he hath but a short tyme.

2nd when that the dragonde sawe thatt he was caste onto the erth/he persecuted the woms anwhich beought forth the man dylde. 2Ind to thewoman were geven two wyges offa grettes gle that he myght flye into the wyldzenes into her place / where she is nozy shed for a tyme/tys mes and halffeatyme from the presence of the bragon. And the serpent cast out of his mought water affter the woman as hit hat bene a ryver because shehulde have bene caught of the floud 2nd theerth holppethe woman and theerth os pened her mought and swalowed uppetheres ver which the dragon cast out off hys mowth . And the dragon was wroth with the woman: and went and made warre with the remnaunt offhyr fede which tepethe commaundment of god and havetheteltimony off Jesus Chrifte. 21nd Istode on the fee sonde.

The viij. Chapter.

To I sawe a best rise out of the see havins ge vi heddes and k hornes and apon hys hornes r. crownes and apon his heed the name of blasphemy. And the best which I sawe was

Usf S. Jhon

cccpppiij

lytea cattoff the mountayne and his fete were as the fete of a bear and his mowth as the mos with eof a lyon. And the dragon gave hym his power and his feate ad grett auctorite ad I fawe won off his heddes as hit wer wonded to deth and his dedly wonde was healed. And all the worlde wondred at the beeft and they worships ped the dragon which gave power unto the besest and they worshipped the beeft sayinge: who is lyte unto the beester who is able to warre wis the hym?

2nd there was a mowth geven vnto hymths atspake grettthynges and blasphemyes and power was geven vnto hi to continuerli mones thes. And he opened his mowth vntoblasphes my agaynste God to blaspheme hys name ad his tabernacle and them that dwell in heven. 2(nd hit was geven unto hym to make warrews ith the faynctf/and to overcome them. And pos wer was geven hym over all kynred/toge/and nacion: and all that dwell apon the erth worfhs ept hym: whose names are not written in the bos Fe oflyfe off the lambe which was fylled from the begynnynge of the worlde. Affeny man has veaneare lett hym heare. Bethat leadeth into captivite/shall goo into captivite: hethat Eylleth with a swearde, must be tylled with a swearde. Zeare is the pacience/and the farabt offthe fas vnctf.

2nd I behelde another best commynge vpp oute off the erth / and he had two hornes lyte a lambe / and he spate as dyd the dragon. And he dyd all that the fyrste beest coulde do in his pres

sence/and he caused the erth/ad them with dwest litherin/to worshippe the fyrst beest, whose des dly wonde was healed. And he dyd grett wonds ers/sothat he made fyre come downe from heve en in the syght off men. And deceaved them that dwelt on the erth/by the meanes of those signes which he had power to doo in the sight off the besest faying e to them that dwelt on the erth: that they shulde make any mage unto the beest whis thad the wonde off a swearde/and dyd lyve.

Ind he had power to geve a specte vnto the ymage off the beeft sand that the ymage off the beeft shulde speake ad shulde cause that as mas ny as wolde not worshyppe the ymage of the beseft shulde be kylled. And he made all men smas be and grett/ryche and povre/fre and bond/to receave a marke in their righthondes/or in the eir forhedd. And that no man myght by or sell/save he that had the marke/or the name off the beest other the nombre off his name. Here is wisdome. Let hym that hath wytt count the nosembre off the beest. For hit is the nombre off a man/and his nombre is sire hondred/threscore and sire.

The viiij. Chapter.

Land I loked / and loo a lambe stode on the mount Gyon / and with hym C. and ritif. thousande havynge his fathers name written in their forhedes. And I herde a voyce from hes ven / as the sounde off many waters / and as the

IIIIfS. Ihon fo. accepyillis

porce off a grett thoundre/And Therde the post ree off harpers harpynge with their harpes. And they songe as hit were a newe songe/before the seate, and before the soure beestes/and the sentours/and no man could learne that songe/but the hondred and rhin 111, which were redes med from the erth. These are they/which were not desyled with wemen/for they are virgyns. These followe the lambe whither soever he goes th. These were redemed from men beynge the syrste fructs vnto God and to the lambe/and in their mouthes was soundeno gyle. For they are with outen spott before the trone off God.

heven havinge an everlastinge gospell/topis eache unto them that sut and dwell on the exth/and to all nacions/finreddes/and tongs/and people/sayinge with a lowde voyce: Feare God and geve honour to hym/for the houre off his sudgment is come: and worshyppe hym/thatt made heven and exth/and the see/and fountays nes off water. And there followed another and gell/sayinge: Babilon is fallen is fallen thatt gretcite/for she made all nacions drynte of the wyne of hyr fornicacion.

Ind the thyrde angell folowed them sayinge with aloude voyce: Affeny man worshippe the beest and his ymage / and receave his marke in his forhed / or on his honde / the same shall drawnte off the wyne of the wrath of God/which is powred in the cuppe of his wrath. And he shals be punnyshed in syre and brymstone / before the holy Angels / and before the lambe.

Und the smoke of their turmet ascendeth pppees vermoze. Und they have no rest dayener nyght/ which worshyppe the beest/ and his ymage/ ad whosever receaveth the prynt of his name. Ze reis the pacience off saynctes. Zeare are they th atkepe the commaundmentes and the sayabt of

Jefu.

tome: withe. Blessed are the deed which here as fter dye in the loide even so sayth the spiete: the at they may exest from their laboures but their works shall followe them. And I losed and behs olde a whyte clowde and apon the clowde one syttyngelyke unto the sonne off man havinge on his heed a golden crowne and in his honde a sharppe sycle. And another angell cam oute of the temple cryinge with a lowde voyte to hyme that sate on the clowde. Thrustein thy sycle and repersor the tyme is come to repersor the corne of the erth is type. And he that sate on the clowde thrustin his sycle on the erth was thrustin his sycle on the erth had supposed.

Which is in heven/havynge also a sharppe spece. And another angell cam oute from the autre/which had power over fyre/and cryed with a lowed cryeto hym that had the sharppe spele and sayde: thrust in thy sharppe spele ad gaddrethe clustres of the erth: for her grapes are rype. And the angell thrust in his spele on the erth/and cut downe the grapes of the vyneyarde off the exth: and cast them into the grett was trodden with the of God/and the wyne fatt was trodden with

US Of S. Jhon

Fo. cccpppv

out the cite/and bloud cam out off the fatt even onto the hors brydles by the space off a thowfas nde and in score furlongs.

The. vv. Chapter.

Ad I sawe another signe in heven gretted mervellous vi angels havynge the feven laste plages / for in them is fulfilled the wratin off God. And I sawe as hitt were a glaffi fee/ myngled with fyre and them that had Gotten victory offthe beeft and off his ymage and off bis marte, and off the nombre off his name, fo beontheglassy see havyngethe harpes of God and they songe the songe off Moses the servaus nt off God and the songe off the lambe / savins ge: Grett and marvellous are thy workes loss De god almyghty/insteand true arethy wayes/ Pynge off saynetf. Whoshall not feare olozde/ and glozyfy thy name? Sor thou only arte holy/ ad all gentyle shall come and worshippe before the for thy indamentes are manifest.

ple off the tabernacle off testimony was opyn in heven/and the seven angelles cam out off the test mple/which had the seven plages/clothed in pure and bryghtlynnen/and havynge their bress stes gyrded with golden gerdelles. And won off the source beestes gave unto the seven angels using golden upalles/full off the wrath off God whis the smore off the glory off God/and off his power/and no man was able to entre into the

Se

temple/tyllthe seven plagf off the seven angels were fulfilled.

The.vvj. Chapter.

17d Therdeagret vorce out of the temples fayingeto the seven angels : goo youre was yes/poureoutyoure vialles of wrath apotheers th. And the fyrst went and pouzed out his viall apontheerth/and there fell anor som and a soze botche apontheme/which had themarke of the best and apon them which worshipped his yms age. And the seconde angell shed out hys viall aponthesee/and hit turned as hit were into the bloud offa deed man / and every lyvyngethyns gedyed in the fee. And the thyrde angell fhed out hys viall apon the ryvers and fountaynes off waters/and they turned to bloud. And I herde an angell save: lorde whych arte and wast the ou arteryghteous and holy/becausethouhast geven societudament? for they shed out the bis oudeoffsaynctes and prophetts and therfore hast thou geven them bloud to diente: forther are worthy. And I herde another out off the aultresave:even soo lorde God almyghty / true and righteous are thy indamentf.

on the sunne and power was geven unto hym to ver men wyth heate off fyre. And the men ras ged in grett heate and spake evyll off the name of God which had power over those plags and they repented not to geve hym glozy. And the fifte angell poured out hys vyall apon the seate

ISG. Jhon. Fo. accopyoi

off the beste / and hys kyngdome wered derke/ and they gnewe their tonges for sorowe / and blasphemed the God off heven for sorowe / and payne off their sores / and repented not of their dedes.

And the firte angell poured out his wall as Donthe grettryver Luphrates / and the water beved uppe thattthe wayes off the tynges off the este shulde be prepared . 21nd 3 sawe thre pnclene sprettes lyte frogges come out off the mouthe off the dragon / and out off the mouts be off the beefte / and out off the mouthe off the falceprophett. Sorthey are the sprettes off des wis workynge myracles / to go outt unto the Tynges off the erth and off the whole worlde to gadore them to the battayle off that grett das ve off God allmyghty. Beholde I come as a thefe. Bappy is he thatt watcheth and fepeth his garmentes / Lest he be foundenated and men se his filthynes. 2Ind he gaddered them tos geoder into a place called in the hebrue tonce Armagedon.

And the seventhe angell poured out his vis all in to the ayre. And there cam a voyce out off heven from the seate / sayinge: Bit is done. And there folowed voyces / thondringes / and lightnynges / and there was a grett erth quas tex socheas was not sence me were apon the ers the fo myghty an erthquate and so grett. And the greate cite was devyded into thre parties / And the cities off nacions fell. And grett Bas bilon cam in remembraunce before God/ to ges ver vnto by the suppeoff wene off the fearcenes

es q

offwrathe. Frery yle fled awaye/and themos untaynes were not founde. Ind there fell a grett hayle as hit had bene talentes out off heven as pon the men/and the men blasphemed God/be cause of the plage of the hayle for hit was grett and the plage of hyt sore.

The poij. Chapter.

170 there cam one of the seven angels/whs ich had the seven vialles and talked with me lavige onto metcome I will shewe the the tus ogment of the grett whose that fytteth avo mas ny maters / wyth whome have comytted formis cacion the fyngf of the erth fo thatt the inhabis ters off theerth - are deonfen with the wyne off ber fornicacion. And he carryed me awaye into the wildernes in the fprete. 2md I fame a mos manfytt apon a rofe colored best full off names offblaphemy/which had ten hornes. Und the woman was arayed in purple and rose coloz/ and decfed with golde precious stone / and ves arles/and had a cuppe off golde in her honde/ full off abhominacion and fylthynes of her fors nycacion. Und in her forbed was a name wryts ten/a mistery/gret 23abylonthemother of whs ordome/and abominacions off the erth. 21nd 7 sawethewyfedzonfewith the bloud of savnet? end wyth the bloud off the wytnesses off Jesu. 2(nd when I saweher / I wondzed wyth grett mervayle.

Vayllysthou: I wyll shewe the the mistery off

DfS. Ihon. fo. cccpypvij.

the woman and of the best that berith her whs ich hath seven heddes and ten hornes. The best that thou seest was and is not ad shall ascens de out of the bottomlesse pytt and shall goo into perdicion, and they that dwell on the erth shall wondre (whose names are not wrytten in the bote off lyfe from the begynnynge off the worls de) when they beholde the best that was and ys nott. And here ys a mynde that hath wisdos me.

The seven heddes are seven mountaynes / on which the woma fytteth: they are also feven Eyns gf. fyvearefallen/and onys/and another is nott yett come. When he commeth he muste cons tyneweaspace. And the best that was and ys not is eventhe augth ad ys one of the seven ad shall goo into destruccion. And the ten hornes which thou feist areten kynges which haveres ceaved no fyngdome / butt shall receave power as kynges att one houre with the beeft. These have one mynde and shall geve their power and strengthe onto the best. Theseshall fraht with the lambe and the lambeshall over come them: for heis lorde offlordes / and tynge off Eynaf:andthey that are on hys fyde/are called/ and chosen/and faygthfull.

ou sawest/where the whore sytrith/are people/ and folke/and nacions/and tonges. 2nd the ten hornes/whych thou sawest apon the best/ are they that shall hatte the whoare/and shall make they desolatt/and naked/and shall eat her

flesshe/and burne her with fyre. For God hathe putt in their herres/to fulfyll hys wyll/and to do wyth one consent/for to geve her kyngdom wnto the best/vntill the wordes off God befuls fylled. And the woman which thome sawest/ys that grett cite/whych raigneth over the kynges of the erth.

The voiij. Chapter.

doune fro heve/havige gret power/kothe erth was lyghtned with hys bryghtnes. And he cryed myghtyly wyth a stronge voyce sayinge: Grett Babilon is fallen ys fallen/and ys becomm the habitacion of devels/and the holde off all sowle spretts/and a cage off all vnclene and hatfull byrdes/for all nacions have dronken of the wyne of the wrath off her fornycacion. And the kynges off the erth have committed fornicas cion with her/and her marchauntes are wered ryche off the habundance off her pleasures.

come a waye from her my people that ye be nott part takers in her synnes that the receave nott of her plags. For her synnes are gon upper o hes ven and God hath remembred her wyckednes. Rewarde her even as she rewarded you and geve her dubble accordynge to her work? And poure in dubble to her in the same cuppe whych she sylled unto you. And as moche as she glorys sied her siste and syved wantanty so moche pous re ye in for her off pumyshment and sorowe for she saye in her her ter. I sytt beinge a quene

DfS. Ihon. Fo. accepyviij.

and am no wyddowe and shall se no sozowe. Therforeshall her plagf come at onedaye/des eth/and sozowe/adhonger/and she shalbebrs entwith spreifor strongeys the lorde god which

indgeth ber.

And the tyngf off theerth shalbe weve her/ and wayle over her which have committed fors nicacion wyth her and have lyved wantanly with ber when they fall fe the finote off ber burnynge and Shall stonde afarre off for feare offher punnysoment fayinge: 21las/21las/ths atgreteite Babilon/thattingghty cite: Sozatt won houre is her indgment come. And the mars chauntfofftheerth shall wepe and wayleinthe felves for no man wyll byetheir ware eny mos retheware of golde and friver and precious stones nether off pearle and raynes and purs ple and scarlett and all thyne modde and als manner veffels off yvery and almanner veffs els off most precious woode and off brasse and off yezon/and fynamon.and odours/and oynts menttf/and frankyn sence/and wyne/and oys le and fynefloure and wheate best? and shes perand horfys and charrettfrand boddres ad folks of men.

departed from the. And all thynges which were redevntie and had in pryce ar departed from the and thou shalt fynde them no more. The marchaunts off these thynges which were were ed ryche shall stonde a farre of from her for fear re of the punnyshmet of her / wepynge ad ways

Ss iii

lynge/and saying: alas alas/that grett cite/ths atwas clothed in raynes/and purple/and fcars Lett and dected with golde and precious stone and pearles: for at one houre fo grett ryches ys

come to nought.

1 21nd every shippe governer/and all they that occupied shippf/and shippmen which workein the fee stode a farre of and cryed when they fas wethe smoke of her burnynge sayinge: what eis teislyke untothis grett cite? And they cast dust on their heddes and cryed wepynge and ways linge/ad saying: Allas Allas that grett cite whes rinwere made ryche all that had spyppes in the fee by the reason of her ware for attone houre

is shemade desolate.

Reiorce over her thou heve / ad re holy Apos Ales Adprophetti:forgod nath geve youre inds gment on her. And a myghty angell tofe ppe a stonelytea grett mylstone/and cast hitt into the fee fayingerwith suche violence shall that grett cite Babilon becast and shalbe founde no mos re. And the vorce off harpers and musicions/ and off pypers/and trompetters / shalbe herde nomozein the: and no craftes man off whatfos ever crafthebe shalbe foundeeny mozein the. and the sounde off a myll shalbe berde no moze in the and the voyce of the barde grome and of the bryde, shalbe herde no more in the: for thy marchaunts werethe grett men of the erth. 21nd with thyne indiantment were deceaved all nacis ons:ad in her was founde the bloude of the pros phetri/and of the saynetf / and off all that were flayne apon the erth.

ISFS. Jhon. fo. acceptive.

The .viv . Chapter

27d after that I herde the voyce off moche people in heven favige: Allelma. Belthab glory and honour / and power be vnto oure lors de god fortrue ad ryghteous are his indamens tf for he hath judged the grett whore which did corrupt the erth with her fornicacion/ and hath avenged the bloud of his servaunts of her hod. And agaynethey faid: Alleluya. And smokeros fepppeforevermore. 2ind the griif, femiours/ and theiiff, bestes fell donne and worshypped god that fate on the feate favinge: 2men Allelus ya. And a vorce cam out of the feate/faying: p26 ayseourelorde god all vethat are his servaunts. and ye that feare hym both smale and grett.

2nd Therdethe voyce off moche people even as the poyce off many waters and as the vors ce off stronge thondayngf / sayinge: Alleluyar for god omnipotent hath raigned. Let vs begls ad and rejoyce and geve honour to hym: for the mariage off the lambe is come / and bys wrife made ber fylfe reddy. Ind to ber was grauted/ that sheshuldebe araved with pure and goodly raynes. Fortheraynesistheryghtemesnes off faynetf. And he fayde unto me: happy arethey which are called onto the Lambes supper. 21nd hefayde onto methefe are thetrue fayinges off God. And I fell at his fete/to worfhyppehym. And hefarde onto me:fethou do hit not. Soz 7 anthy felowefervaunt and one off thy breths ern and off them thatt have the testimony off Jesus. Worshyppe God. Jor the testymony off 85 V

Jesus ysthesprete off prophesy. And Jame heven open and beholde a whyte horse: and he that satt apon hym was fayhtfull and true and linryghtemesnes dyd indge and makebattayle. Biseyes were as a flame off fyre: and on his hes led were many cronnes; and he had a name writs ten that noman knewe butt hym sylfe. And he was clothed with a vesture dept in bloud and bysnameys called the worde off God. And the warriers which were in heven / folowed hymas pon whyte horses dothed with whyte and pure raynes: and out off hys mouthe went out a fhs arppeswerde that with bythe shuldes inviethe hethen. 2ind heshall rule them with a rodde off veron and hetrodethe wynefatt offfearines ad wrath off almyghty god. And hath on his vefts ure and on his thygh : Eynge of Eynges/and loss beoflordes.

he cryed with a lowde voyce/savige to all the for wles that flye by the myddes of heven; come ad gaddre youre selves to gedder unto the supper off the gret god/ that ye may eate the fless he off tyngs/and off hye captaynes/and the fless he of myghty men/and the fless off horses/and off them that sytt on them/and the fless of all free men and bond men/and of smale and gret. And Their warriers gaddred to gedder to mate batts ayle agaynste hymthat satt on the horse and as gaynst his soudiers.

falce prophett that wroght myracles before be

ed the beestes marke and them that worshypps ed hys ymage. These both were cast into a ponde off fyre burny gewith brymstone; and the remns aunte were slayne with the swearde of hym that satt apo the horsse which swearde proceded out off his mouth e and all the foules were fulfilled with their sleshe.

The.vy. Chapter.

ven/havynge the Faye off the bottomlesse pytt/and a grett chayne in hys honde. And he to Fe the dragon that olde serpent/which is the des vyll and satanas/and he bounde hi a thousand yeares: and cast hym into the bottomlesse pitt/and he sounde hym/and set a seale on hym/that he shulded seceve the people no moare/tyll the 171. yeares were fulfylled. And after that he muss ste be lowsed for a lytell season.

and indoment was geven unto them: and Isas wethe soules off them that were behedded for the wytnes off Jesu and for the word off God: which had not worshypped the best nether his ymage nether had taken his marke apon their forheddes or on their hondes: and they lyved and revaned with Christ a M. yere: but the wos ther off the deed men lyved not agayne untyll the M. yere were fynished. This is that fust resurrection. Blessed and holy is he that thath parte in the syrst resurrection. For on suches

all the seconde deeth have no power / for they she albe the prestes off God and off Christ folhall raigne with hyma 211. yere.

Ind when the MI. yere are expiered / Satan shalbelowsed out off hys preson / and shall goo oute to deceave the people which are in the sous requarters off the erth gog and Magog / to gas doer them to geoder to battayle whose nombre is as the sonde off the see: and they went uppe on the playne off the erth / and compased the ten tes off the saynctes about / and the beloved cite. And syre cam down from God / out off heven / and devoured them: and the devyll that descens wed them / was cast into a last off fyre and brys mstone / where the beest and the falce prophett were and shalbe tormented daye and nyght for ever more.

21nd I sawe a grett whyte seate and hym that sate on hit frome whose face fleed awaye both theerth and heven and their place was no mos refounde. And I sawethe deed both grett and Smale stonde before God: And the both were os pened and another bote was opened which is the bote of lyfe and the deed were indged of thoo thynges which were wrytten in the botes accors dingetotheir dedes: and the see gave vppe her Deed/which werein her and deth and hell delys vered oppethe deed / which were in them: and they were ind ged every ma accordinge to his des des. And deth and hell were cast into the late of fyre, this is that second deeth, 2nd whosoever was nott founde writte in the bote off lyfe/was cast into the late off fre.

The .vvj. Chapter

170 I sawe a newe heven and a neweerth for the fyrst heven and the fyrsterth we re vanyfihed awaye and there was no more fee. 21nd 3 Ihon famethat holycite neme Jerufas lem come doune from God oute off heven preps ard as a bryde garnyffhed for hyr hufbad. And I herde agrett voyce from the trone faynge: be holde the tabernacle off God is with me and he wyll dwell with them. And they shalbe his people and God hym fylffe shalbe with them and betheir god. And God shall myppe awaye all teares from their eyes. 2ind there shalbe nos more deeth/nether forome/nether cryinge/nes ther shall there beeny more payne for theolde thynges are gone. Ind hethat sate apon the feas te savde: Behold I make allthyng? newe. 2nd he fayde unto me: wayter for these wordes ar fas vathfull and true.

pha and Omega/the begynynge/and the ende.
I will geve to hym that is a theyft of the well of the water of lyfe fre. Se that overcometh shall inheret all thyngs/and I wyll be his God/and be shalbe my sonne. But the fearfull and vnbes levynge/and the abhominable/and murdes/and whosmogers/and sorceres/and ydolatres rs/and all lyars shall have their parte in the laste which burnyth with syre and beymstone/whs

ich is the seconde deth.

which had the vij. vyals full of the vij. lasteplas

ges: and talted with me sayinge: come hydder I will showe the the bryde the lambes wyfe. And he carred me awaye in the sprete to a grett and an hye mountayne and he showed me the grett cite holy Jerusalem descendinge out off heven from God havynge the brightnes off God. And her shynynge was lyte unto a stone moste precious even a Jaspar cleare as cristall: and had walles grett and hye and had risyatt? Ad att the yattes ris angels: and names wrytten which are the ristry bes of Israell: on the est par tein gates and on the north syding gates and to wardes the south in gates and from the west in gates: and the wall off the cite had rist soundacts ons and in them the names off the lambes. ris.

Apostles.

2nd hethattalfed with me had a golden res Detomeasurthe cite with all and the vates thers off and the wall ther off . 2Ind the cite was bylt iin. square and the length was as large as the bredth of hitt/ and he measured the cite with the rede, ritt.fur longf: and the lenght ad the bres th/and the herabt off hit / were equall. Andhe measureothe wall therof. an crliif. cubittes: the measure that the angell had was after the meas fur that man vfeth. And the byloige of the wall ofhit was ofiaspar. Ind the cite was pure gold lyfevnto cleare glaffe, and the foundacions off the wall of the cite was garniffied with all mas ner off precious stones. The fyrste foundacion was iaspar / thesecondesaphyre / the thyrdea calcedony the fourth an emeralde: the fift fars Donie ; the firt fardeos ; the fevente cryfolite/

DfG. Ihon fo. acolij

the arghte berall: thenynthe a topas: the tens

melfe an amatift .

The rij vattes were rij pearles every date was of one pearle and the strete of the cite was pure gotbe as thozowe fhynynge glaffe. Und there mas no temple therin. Sorthe lord god allmygs bey and the lambe are the temple of hit And the cite hathno nede of the funne nether of the mone tolyghten hit. Sorthe brynghtnes off God dvd light hitt: and the lambe was the light off hit. 2md the people which are faved shall walke in thelight off hit : and the fyngf off the erth shall bryngetheir glozy vnto hit. And the yattes off bit are nott futt by daye. Soz there shalbe no hyghtthere. And there fhall entre into bit none undenethinge:nether what foever worfeth abs hominacion: or maketh lyes: but they only who ich are wrytten in the lambes bote off lyfe.

The wij. Chapter.

off lyfe pure as cristall: procedynge oute of the seate off God and off the lambe. In the mys does off the strete off hit and off ether syde off the ryver was there wode off lyfe: which bare rg manner off frutes: and gave frute ever moneth: and the leves off the wodde served to heak the poeple with all. And there shalbe no more curste but the seate of god and the lambe shalbe in hit: and his servauntes shall serve hym: And shall serve hym:

there and they nede no candle / nether light off the sunne: for the lorde God geveth them light /

and they shall raynge for evermore.

htfull and true. Und the lovde god of saynets ad prophetts sent his angell to showe unto his sex vaunts the thyngs with muste shortly be fulfyl led. Beholde I come shortly. Sappy is he that kepeth the sayinge of the prophesy off this both. I am I hon which sawe these thyngs and herde them. Und when I had herde and sene I fell doune to worshippe before the fete of the angell which shewed me these thynges. Und he sayd un to me: se thou do hit not for I am thy feloweses ruaunt and the felowe servaunt of thy brethren the prophetts and of them which kepe the sayins ges off this boke. But worshippe God.

In And he sayde unto me: seale nott the sayinges offprophesy offthis bote. For the tyme is at hos de. Zethat doeth evle lett hym do evle ftill: and he which is fylthy letthym befylthy still: and he that is righteous / lett hym be more righteous: and hethat is holy lett hym be moze holy. And beholde I come shortly and my rewarde with me/to deveevery man acordinge as his dedes Malbe. Jam Alpha and Omega/thebegynnys nge and the end the fyrst and the last. Bleffed are they that do hys commanuoment / that the eirpower mave be in the tree off lyfe and maye entre in thorowe the gatfinto the cite. for with outshalbedoadf and inchauters and whorms ongers/and morthrers/and ydolatres/and ws hosoeverloveth or makith lesyngs.

Of sanct Ihon. So. ccdiij.

Jesus set myne angell to testyfye vnto you thefethyngfinthe congregacions. Jamtheros teand the generacion of David and the bright mornyngestarre. And the sprete and the bryde Fayde come. And lett hym that heareth / faye als focome. And let hym that is a thurst come. And letwhosoever wyll/take of the water of lyfe fre. Ttestifve vnto every man thatt heareth the wordf of prophely of thys bote. yf eny man fhs all addernto these thrnaf/ god shall addernto bym the plagf that are wrytten ithis bole. And Feny man shall mynnyshe of theword off the bote of this prophely god shall take awayehis Darte out of the bote of lyfe/and oute of the holy cette/and frothoo thynges which are writs ten in this bote. Zewhich testifyith thefethinges fayth: behit/3 cos me quyctly/Amen.evefo: comelorde Jesu. The grace of ourelorde Jesu Christbe with you all Mmen.

testiment.

TI

I Tothe Reder.

Evediligence Reder (Jerhortethe) that thou come with a pure mynde and as the scripture sayth with a syngle eve onto the work des of health ad of eternall lyfe: by the which (if wereventad belevethem) we are borne a newe/ created a fresspe ad eniove the frutes off the blos ud of Chaift. Whiche bloud cryeth not for veaes! auce/as the bloud of Abel: but hath purchafed/ lyfe/love/faveour/grace/bleffynge/and what? foever is promyfed in the fcriptures/to them the at beleve and obeve God: and stondeth bitmene vs and wrathe/vengeaunce/curffe/and whats foeverthe scripture threateneth agaynst the vus belevers and disobedient which resist and cons! sent not in their hertes to the lawe of god/that it is ryght/wholy/iuste/and ought soo to be.

1 Martethe playnead manyfest places of the scriptures and in doutfull places sethou adde no interpretació contrary to them: but (as Paul fayth)let all be conformable so a areynge to the Totethedifference of the lawerad (fayth. of the dospell. The one areth and requireth the mother perdoneth and forgeveth. The onethres gteneth/the wother promyseth all good thynas, tothemthat sett their trust in Chaist only. The gospellsignifieth gladde troyngf/andis nothe yngebuttthepromyses off good thynges. Allis not gospell that is writte ithe gospell bofe: Soz if the lawe were a waye thou couldest not know what the gospell meante. Even as thou couldest not se perdon favour and grace ercepte the las werebufed the and declared unto thy the finne myfdede and treaspase.

Repent and beleve the gofpell as fayth Chaif

To the Reder.

inthefyrst of Marke. Applye all wave the lawe to thy dedes whether thou finde luste in the bots tom of thyne herte to the lawe warde: and foo fhs alt thou no dout repent ad feale in the silfe a cers tayne sozowe/payne/and grefe to thyne herte: because thou canst nott with full luste do the des des offthelame. Applyethe gospell that is to favethe promyfes vonto the deservynge off Che rift/and to the mercye of god and his trouth/ad so shalt thou nott despeare: butt shalt feale god as a Eynde ad a mercifull father. 2(nd his forete shall dwell in the and shall bestronge in the: ad thepromises shalbe gevethe at the last (though not by ad by left thou shuldest forgett thy sylfe/ and be negligent) and all threatenvng? shalbe forgeventhefor Christis blouddis sate/towho comitthy silfe all togedder/with outrespect/ots her of thy good dedes or of thy badde.

Them that are learned Christenly/I beseche:
for as moche as Jam sure ad my conscience beserth merecorde that of a pure entent singilly and faythfully I have interpreted itt as farre forth as god gave me the gyste of knowledge ad understondynge: that the rudnes off the worke nowe at the fyrst tyme offende them not; but the at they consider howe that I had no man to consunterset nether was holpewith englysshe of eny that had interpreted the same or sockely kethige I the scripture before tyme. Moreover eve very necessitie ad combraunce (God is recorde) abore the strengthe which I will not rehearce less we shulde seme to bost our e selves caused that mareny thynges are lackynge which enecessaryly are

To the Reder.

required. Count it as a thyngenot havingehis fullshape/butasitwereborne afore hystyme/ even as athig begunne rather then fynneshed. Intymeto come (vf god have apoynted vsths ereunto) we will geveit his full shape: and putt outyfought be added superfluusly: and addeto pffonght be oversene thosowe negligence: and will enfoarce to baynge to compendeousnes/the atwhich is nowetranslated at the lengthe adto gevelyghtwhereitis requyred and to sefeices rtayneplaces more proper englyffhe and with atableto erponde the wordes which are nott cos menly vsed and shewe howethe scripture vseth many wordes which are wother wyfe vnderfts onde of the comen people: ad to helpe with a des claracion where one tonge taleth nott another. 21nd will endever oure selves /as it were to sethe itbetter/and to mate it more apte fortheweate stomates: desprynge them that are learned and able to remember their duetie and to helpe the ereunto: and to be stowe unto the edyfyige of Christis body (which is the coares gacion of thein that beleve) thos se ayftes whych they have receaved of god for the same purpose. The ar acethat cometh of Chaift bewith the thatlove hym.

prayeforvs.

The errours comitted in

the prentynge.

S.with the nombre folowyngeit/signyfie thèles afe off the bote. sy/with the nombre before it/beclareth the fyrst or the seconde syde of the leafe sy with the nomber before it noteth in what syne the errour is/as here after apereth.

S.ig. g. spde. v.lyne/stynne/ redestynne S.iff. ff.fy. rrrff.ly.ihou redethou S.v. g. fv. vg.ly. once rede once S.v. y. fy. rvig.ly. coe rede come S.vi.j.fy.ig.ly.daungre/rededaunger S.vj.j.fy.rvh.ly.coe/rede come S.vg.g.fy.rrriig.ly.wphich/redewhich S.viff.j.fy.rvj.ly.then/redethem S.rj.g.fp.rj.ly.tym/redetyme S.rvj.a.sv.r.ly.ver/redeever S.rroj. g.fy: rug.ly. afed rede afeth S.rrir.j.fy.rif.ly.then/redethem S.rrriif.f.fv.r.ly.flefferrede fleffie S.rrrod.i.fv.rrrj.ly.vf.redeof S. rlv. gi. fy. ir. ly. strayghtly rede straytly S.la.j.fy.rrj.ly.then redethem S.leg.a.fy.rug.ly.trugthe redetruthe S.lriif.f.fy.rrrif.ly.themberedethewhichbe S.lrri.f.fv. rrrif.ly.tempte / redetemple S.lrra.j.fy.ifa.ly.aultie/rede aultre S.lpria.g.fy.prvj.ly.tyne redetynne S.lrriig.j.fy.vig.ly.the/redehe S.lerri.g.fy.rug.ly.whelther/redewhether S.rcir.j. sy. prip.ly.gayes-rededayes S.a. f. fy. rrir. ly bad rede bath 飞哨

Theerrours

S.cq.q.fp.rrrq.ly.fe/rede he S.cig.g.fy.vig.ly:iuftiefi redeinftiffe S. coj. f. fy. roj. ly. tben redethen So.crv.1.fy.g.ly.ithey/redethey S.crv. g.fy.rvig.ly.daught/redecaucht S.crr.i.fy.rvifily.tencheredethenthe S.crr. f. sy. ug.ly. hy/rede by S.ckri.j.fy.krvig.ly.belev rede beleve S.rrig.g.fy.rriig.ly.hat redethat F.crron.j.fy.rrir.ly.tbat redethat S.ckrvif.f. fv.rvj.ly.00/rede of S.crrrvif.f.fy.rrrif.ly.heaged/redebeaded S.crrva.i.fy.ria.ly.fifter/redefifters S.crlv.j.fv.rrn.ly.georifie redeglorifie S.crlir.if.fy.rvj.ly.anzareth redenazareth S.cla.g.fy.v.ly.laye redelayde S.clrof.f.fy.f.ly.theirawayte / revetheir lays (inges awayte S.clevif.f.fy.ppp.ly.had/redehath S.clrroff.j.fy.rir.ly.woelde/redeworlde S.clervin.a.fy.rv.ly.itie/redecitie S. clepe. j. fy. v.ly. fahoth rede faboth S. clere. n.ly. kkk.ly. an rede and S.clerroj. g.fy. rev.ly. aod/redeand S.ccv. n. sy. rrv. ly. servauotf/rede servaunt? S.ccrir.i.fy.prir.ly.frare-redefeare

S.ccrr.i.fy.rvi.ly.whone/rede whom

S.ccrrff.g.fy.iig.ly.with/redewitt

S.ccff, f.fv. rv.ly. hatt / redethat S.ccff, j.fy. rrip.ly. faule redefaute

F.ccrrvin, sy. rrn.ly. Voses / rede Mosne F.ccrrvin, s. sy. rin.ly. horne/ rede shorne

S.cerrrif. f. sy. rf. ly. alone/rede alowe

Theerrours.

F.celvj.j.sv.vg.ly. humblenes off angels/rede
(humblenes and holynes of angels
F.celrrg.g.sv.rrrg.ly.holbeth/redeholdeth
F.celrrg.j.sv.rrrg.ly.holbeth/redeholdeth
F.celrrg.j.sv.rrv.ly.belove/redevetered
F.celrrg.j.sv.rri.ly.prophersy/redeprophesy
F.celrrg.j.sv.rri.ly.prophersy/redeprophesy
F.celrg.j.sv.rrj.ly.thynhf/redethyngs
F.cecig.j.sv.rrly.prset/redepresent
F.cecvig.j.sv.j.ly.wrire/redewrite
F.cecvig.j.sv.j.ly.as/redevs
F.cecrig.j.sv.rvj.ly.hy/redeby
F.cecrig.j.sv.rvj.ly.hy/redeby
F.cecrig.j.sv.rvj.ly.hy/redeby
F.cecrig.j.sv.rvj.ly.hy/redeby

